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17-10

The METHODIST WOMAN

JUNE 1957

Thomas V. Miller, Jr., Anchorage, Ky.

LOCATING A NEW CAMP SITE ON THE MAP

MAY 23 1957

Second Conference on Missions

The camera could not get them all in, but here are a goodly number of the 279 who attended the Second Conference on Missions at The Inn

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Mrs. C. A. Meeker, *Editor*
150 Fifth Avenue, New York 11, N. Y.
Mrs. E. LeRoy Stiffler
Publication and Business Manager
Mrs. C. C. Long
Circulation Manager and Secretary of Literature
7820 Reading Rd., Cincinnati 37, Ohio

Staff Contributors

CHRISTIAN SOCIAL RELATIONS

Miss Thelma Stevens, executive secretary; Mrs. C. A. Bender, associate secretary.

SECTION OF EDUCATION AND CULTIVATION

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Student Work: Miss Dorothy Nyland, secretary.

Youth Work: Miss Helen L. Johnson, secretary.

Children's Work: Miss Ruby Van Hooser, secretary.

LITERATURE AND PUBLICATIONS

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Recording Secretary—Mrs. J. Ernest Wilkins, 4708 Blagden Terrace, N.W., Washington 11, D. C.

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Department of Work in Home Fields —Mrs. C. P. Hardin, 108 So. Crest Road, Chattanooga, Tennessee.

Section of Education and Cultivation —Mrs. H. F. Brandt, Aurora, Ohio.

The METHODIST WOMAN

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Cover: Use this cover as a poster to introduce the study theme "Christ, the Church, and Race."

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Graduates Witness...

by

KATHERINE MAMIE DONAHUE

Gudelia San Miguel de Vergara, secretary of Colegio Eliza Bowman.

ON March, 1899, the Woman's Missionary Board of the Methodist Episcopal Church, South, opened a school in Santiago de Cuba. That school today is Colegio Eliza Bowman, now situated in Cienfuegos, Cuba.

During these fifty-seven years hundreds of boys and girls have received instruction plus the intangible touch that only a Christian school can give. In all parts of Cuba are men and women who honor their homes, their country, and God because of the training received at Colegio Eliza Bowman.

School Secretary

For many years the school has been enriched by the effective work of one of its graduates, Señora Gudelia San Miguel de Vergara, the school secretary, whom Miss Mary Woodward, the principal, calls her "right arm." Gudelia loves Colegio Eliza Bowman and serves with enthusiasm. As a little girl, she lived near the old estate which eventually became the site of the present school. All the girls of the school looked so gay that she, too, longed to be a pupil. Several years passed, and her dream became a reality. In 1930 she was graduated from the high school department. During her student years, she was one of a group which worked diligently in various ways to raise funds for school equipment and improvements in the buildings and on the campus.

In September, 1930, Gudelia became the school secretary and has given valiant service ever since. Everyone consults her about problems, great and small. Principal, teachers, pupils, parents, and graduates all love her for her sunny disposition and affectionate ways. She has worked long and hard on behalf of the school as a member of the Alumni Society, of which she is now president. Her untiring efforts have awakened a wonderful interest in the hearts of many graduates. As a member of the Methodist church of Cienfuegos, Gudelia participates in many of the church activities, especially in the work of the Woman's Society of Christian Service.

Municipal Judge

Another graduate of whom the school is justly proud is Dr. Irma Martínez de León, recently appointed municipal judge in the city of Santa Cruz del Sur. She loves the school dearly and looks up it as a second home. She believ that her ability to study and b come a lawyer is due to the fa that the principal and teachers the school not only made it po sible for a poor girl to recei economic help, but also instill within her a desire to study a excel in all spheres of life.

Irma was brought up in t evangelical (Protestant) faith, f her mother was a Protestant. Fr early childhood Irma went to t Methodist church and Sund school. When she was seven yea old, her father died, leaving t

Dr. Irma Martínez de León, Municip Judge of Santa Cruz del Sur.

other to wrestle with the problem rearing three children. Irma ays tribute to her mother's pa- ence and courage in carrying it such a difficult task.

Irma entered Colegio Eliza Bow- an as a fourth grade pupil and mained until she completed her gh school work. A scholarship abled her to study law in the niversity of Havana and gradu- e from the Law School of that niversity. During those years, e also taught English in the pub- c school.

Irma was a teacher in Colegio liza Bowman while waiting for er appointment as judge. During e last few years she taught the ttle children in Sunday school nd served as president of the Voman's Society of Christian ervice of the local church in Cien- uegos.

The Methodist church of Santa ruz del Sur gave a banquet in rma's honor when she arrived to egin her work as judge. The ayor and several dignitaries were vited guests. The church was appy to welcome and honor her.

The words, "Write your name n human hearts; they alone are mmortal," are very true in Irma's ase. She reveres the names of rances Moling and Dreta Sharpe, issionaries of the Methodist chool in Cienfuegos. Their lives eft an indelible impression on this

Ana Mercy Perez

Georgino Alvarez

fine Christian young woman. Irma feels sure God has called her to be a just, righteous, Christian judge, and that He will be with her day by day in her new task. Her daughter, Irmita, a fine, studious little girl is now a pupil in Eliza Bowman.

Fourth-Grade Teacher

Ana Mercy Perez is another graduate who gives a witness for the school. Entering in 1941 when she was five years old, she studied here until almost ready to graduate from the English department. She was unable to realize that dream because, at the same time, she was studying at Cienfuegos Normal School, and class hours conflicted. She graduated in July, 1956, from the normal school and became a fourth grade teacher in her beloved Colegio Eliza Bowman. It is a joy to have this lovely young woman on the school faculty. She is an active member of the Methodist Youth Fellowship of the church and a kindergarten teacher in the Methodist Sunday school of which she has been a member since she was a little girl.

Ministerial Student

Georgino Alvarez began his studies at Colegio Eliza Bowman in the third grade and graduated two years ago from the English department. He was interested in the Junior League and early showed signs of leadership. However, his real interest in the church began in February of 1952 during the special evangelistic services held in all Methodist churches of the island under the leadership of Dr. Harry Denman and the American pastors who accompanied him. Georgino was baptized in May of that year and became a member of the church.

The Cienfuegos Methodist Church has begun a small mission in the part of the city in which Georgino lives, and his family is very much interested in that work. The services are held in a public school building never completed by the government and loaned to the Methodists for this mission work.

Now Georgino is studying for admission to Union Seminary in Matanzas, for he feels called to the ministry. At the same time he is working as a local preacher in another small mission in Ventas del Rio. He has charge of the work with the young people and teaches a Sunday school class in the mission on Sunday afternoons. On Sunday mornings he teaches a group of intermediates in the Cienfuegos Methodist Church. He is also vice-president of the MYF. To defray some of the expenses of his studies, he tutors private pupils in English. His life is indeed a full one and a daily testimony to the abundant life in Christ.

One could fill a book with stories about all the fine students of Colegio Eliza Bowman—men and women who are witnessing for the Master in this land of beauty. The educational work on the mission field is vastly important, and brings forth rich fruit for the upbuilding of His kingdom among men.

ATTENTION!

The Methodist Woman **$1.00 per year**

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Toward a better life

by EMMA BURRIS

● *The fourth article in the series on "Christ, the Church, and Race."*

J. Price Hood, Cincinnati, Ohio

● **At Mothers' Memorial Center in Cincinnati, Ohio, projects and friendship go forward together under the guidance of devoted workers.**

AROUND the world today there is an upsurging among the people toward a better life. And home missions is playing a part in this drama. At the annual meeting of the Board of Missions, Dr. Harry F. Komuro, Superintendent of the Hawaii Mission, pointed out the international significance of our home missionary work. He said:

> No understanding of the missionary task today is adequate that does not recognize the great issues confronting the total world scene. The international significance of what we do in the home missionary enterprise, as well as the world missionary outreach, is of primary importance. The two are inseparable. Our ministry to the so-called minorities in our land actually represents our true concern for people who are literally the majorities in the world scene. Certainly a few of the significant issues are brotherhood among races, aid for the underprivileged, national and international order, and the ideological and religious struggle for the mind and soul of man. The home missionary task must be undertaken in this larger context if we are to understand the full implications for our times. . . . There is no more telling witness of our integrity and sincerity than the well-being of the minorities in our country. . . .
>
> The great issues of integration and the position of the church are watched by the whole world. The work of Home Missions, especially in this regard, needs to be recognized far beyond the actual scope of the program and understood as a demonstration of the vitality of the Christian witness in brotherhood.

This Christian witness in brotherhood is a definite part of the program of Social Welfare and Medical Work. Some projects, however, have more opportunity to demonstrate than others. That is especially true of our residence halls, for a number of them are international in character as shown by the pictures on the next page.

Although all the hospitals related to the Woman's Division have some interracial aspects, Freeman Clinic and Newark Conference Hospital in El Paso, Texas, and Brewster Hospital in Jacksonville, Florida, are dedicated to the service of minority groups—the Latin Americans and the Negro Americans. Human relations are an important concern of these agencies, and excellent work is being done in this field. At Brewster Hospital, where the board of directors is biracial, many local people are interested in a development program for additional facilities.

A special kind of social work is carried on among people of Oriental background in the San Francisco area. Miss Ruth Gress and a corps of volunteer workers teach classes in conversational English. Miss Gress said, "Formerly entry into the homes of newcomers to San Francisco's Chinatown was difficult. Now these women open their doors to us and extend a warm welcome. We have something they want—English. Besides the weekly classes in the homes

Mary Elizabeth Inn in San Francisco, the largest of the residences, has young business women from many states and from foreign countries.

Dodds B. Bunch

Gum Moon Residence Hall, in San Francisco, serves principally young women of Chinese ancestry, but other national and racial backgrounds are also represented.

we conduct a Bible class in English on Sunday. The basic aim is to share our joy in Christ."

Girls with a Latin-American background live in the Frances De Pauw Home in Hollywood, California, while attending high school and junior college. The Christian influence of this home is widespread, for girls come from Mexico and South American countries as well as from towns in California.

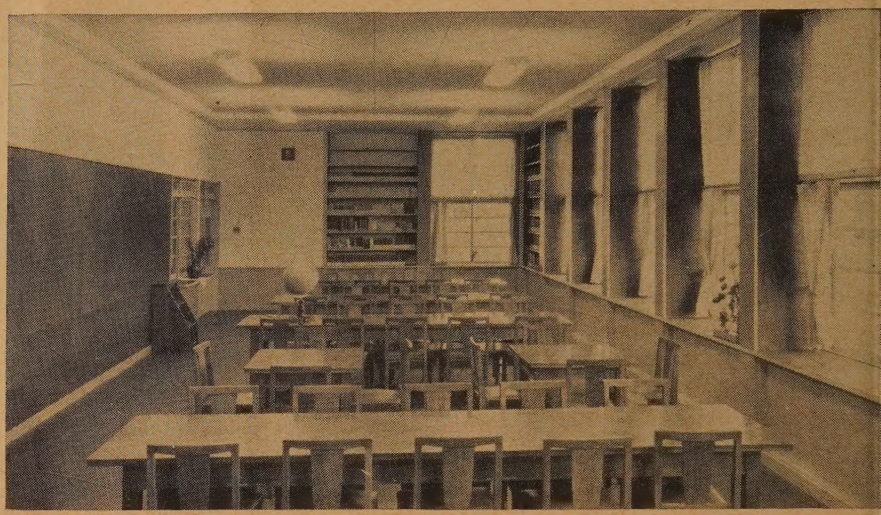
Thus, through many avenues we are contributing to the well-being of minority groups and leading men and women, boys and girls toward a better, more abundant, way of life. The Christian message is embodied in every act of service as the workers seek to identify themselves with the people and build good will and understanding.

More will be accomplished when members of local churches and communities realize the international significance of our home missionary work. We are hoping the study of "Christ, the Church, and Race" will result in a new understanding of our opportunities to witness for brotherhood and build a fellowship without barriers.

Alma Mathews House in New York City's Greenwich Village is interracial and nonsectarian. It maintains a decidedly Christian atmosphere. The new building next to the present property, when renovated, will increase the capacity to fifty residents—artists, social workers, teachers and business women.

Japan . . .

Study Book Projects for 1957-1958



Many books are needed to fill this library at Seiwa Junior College for Christian Workers in Nishinomiya, Japan.

Libraries and Literature

Libraries and literature in a number of schools have been chosen to receive special emphasis in connection with the study of Japan. Though Korea has not been included in the schedule for study by the Joint Commission on Missionary Education, the schools in Korea have been included in this list, for Japan and Korea make up one administrative area in the Department of Work in Foreign Fields. The institutions have been assigned to specific jurisdictions, but it is hoped that women all over the United States will be interested in learning about *all* these institutions.

It is well to remember that since the organization of The United Church of Christ in Japan in 1941, all Methodist-supported work is related to the United Church, and the missionaries work in cooperation with the Interboard Committee for Christian Work in Japan. Methodist women in the United States pioneered in educational work for women in Japan; traditional ties between these schools for girls that form a chain across Japan's three largest islands and the Methodist women in America are still strong. The schools and the missionary teachers still look to Methodist women for financial aid and spiritual support.

Seiwa Joshi Gakuin

Seiwa Joshi Gakuin in Nishinomiya, Japan, is endeavoring to help meet the dire need for trained church workers. Its two departments, kindergarten normal and religious education, operate two demonstration kindergartens and a social settlement. One of the newest developments is a church school for the neighborhood children where about one hundred and fifty boys and girls from nursery through junior high school meet on the campus each week for special instruction. This serves as a laboratory school where the students try out various projects and share their findings with other church schools in the community.

Seiwa's Christian staff is dedicated to the purpose of providing intensive preparation for a limited group. The influence of the school is far-reaching. In the summer the students cooperate with the local churches in operating vacation schools, camps, and leadership classes.

A new classroom building with library and administration units was built in 1952. Money is needed to furnish additional volumes for the library.

Kwassui Girls' School and Junior College, Nagasaki

Twelve years ago the atomic bomb fell on Nagasaki, wiping out one-third of the city, leaving masses of broken concrete and twisted steel. Kwassui was not spared in this desolation. The dormitory was burned and the administration building was damaged.

Assignments to Jurisdictions:

Central Jurisdiction:
Seiwa Joshi Gakuin, Nishinomiya, Japan
Kwassui Girls' High School and Junior College, Nagasaki, Japan

North Central Jurisdiction:
High Schools, Japan

Northeastern Jurisdiction:
High Schools, Korea
Kindergarten Training Schools, Korea

South Central Jurisdiction:
Hiroshima Jogakuin (Girls' High School and College for Women), Hiroshima, Japan

Southeastern Jurisdiction:
Ewha University, Seoul, Korea
Methodist Theological Seminary, Seoul, Korea

Western Jurisdiction:
Aoyama Gakuin University, Tokyo, Japan

Today almost every vestige of physical destruction in Nagasaki has been removed, and Kwassui has tried to keep pace with the rest of the city in this reconstruction. Even though the college building still bears some scars, it has been repaired, and a gymnasium and dormitory have been built. The high school has been rebuilt in another section of the city.

"What is more important than the physical aspect of the school is its inner life, and that is where our chief concern lies," wrote Caroline Peckham, the principal. "When I stand before our four hundred and fifty college girls I never cease to be impressed with the great potential that lies in these young people who are having the privilege of a Christian education. . . . There are not many churches in this southern island of Kyushu where Kwassui graduates are not found. They are making a real contribution to the Christian program in and out of the churches."

HIGH SCHOOLS IN JAPAN

Fukuoka Jo Gakuin, Fukuoka

"Our library was recognized as the best among one hundred and seventy-three high schools by a library study group under the auspices of the National Education Department of the Kyushu University and the Education Committee of Fukuoka Prefecture," wrote Miss Yoshi Tokunaga in her annual report as principal of Fukuoka. "They were amazed to find how effectively everything was carried on, when the room was not large enough for thirteen hundred students, and there were so few books."

This is typical of the courageous way the faculty at Happy Hill School (the English name) has continued to operate for seventy years despite the devastation of war and flood. The present campus is only temporary. A new kindergarten building has been erected on a forty-acre site outside the city where the entire school will be relocated as soon as funds are available.

Many honors have come to the school besides recognition for the library. For the last three years the Girls' Chorus has won first prize in the National Music Contest.

The rapid growth of the school necessitates additional books for the library as well as a more adequate building.

Seibi Gakuen, Yokohama

On a beautiful hillside overlooking the Bay of Yokohama, Seibi Gakuen provides Christian education for over twelve hundred girls each year. Like many other institutions, its history has not been without tragedy. In April, 1956, on the day of the inauguration of the new president, a fire destroyed the gymnasium, music room, school store, three piano practice rooms, and the second floor of the junior high building. Some of the girls had to be housed in the library and other buildings. The need is urgent for an enlarged library and literature for this growing institution which has graduated some of Japan's outstanding leaders in many professions.

Iai Girls' High School, Hakodate

Over a thousand girls wearing the traditional school uniform—navy skirts and middy blouses—pour into the classrooms of Iai Girls' High School each day. This Christian institution, founded in 1882, was the first school for girls in Japan's northernmost island, Hokkaido.

Every inch of space in the school building is being used, and still there is not room for everyone who wants to attend. Uppermost on the long list of needed facilities is a more complete library.

Seiai Jo Gakko, Hirosaki

Seventy years ago university education began in Japan, but in all Aomori Prefecture there was not even one school of any level for girls. That is, not until a concerned Japanese pastor in Hirosaki invited a few girls to begin classes in his church. Soon missionaries assisted him, and in 1889 the school was formally opened in a building given by the people of the community.

The enrollment in its seventieth year is over twelve hundred. In his anniversary message the principal, Mr. Shinshi Oda said:

"What Christians in Japan hope for above all is the rebirth of her youth, and especially of her young women. Therefore, we who devote ourselves to the education of young women for living in righteousness, truth, and peace have a great mission and duty to perform."

Miss Gertrude Byler, one of the missionaries teaching at Hirosaki, tells a story that illustrates the effectiveness of this mission:

"One of the girls who was married soon after graduation had been a Christian for some time, but because her home is in a village without a church she had not been baptized. On Easter Sunday, in a new gray suit, she looked very grown-up as she and her fiance stood before the altar in the Hirosaki church to receive the sacrament of baptism and to pledge their lives to Christ on the day before their marriage."

Hiroshima Jogakuin (Girls' High School and College for Women)

Descriptive phrases chosen from papers prepared for an English course on the subject "What Hiroshima Jogakuin Meant to Me" indicate the character of the school:

"Now I am going to leave this school, taking with me the words, 'You must love your neighbor,' and also, 'you must love your enemy.' . . . I shall never forget English as I recall the images of those teachers, and I shall live on, guided by the signpost of God's love. . . . Another point I noticed about Jogakuin is that it has a free, fresh, and bright spirit . . . the spirit of Christianity has come into my heart. . . . I made up my

mind to believe in Christ throughout my life and nowadays this is my hope. . . . Every morning when I sing the hymns, my heart seems to leap up, and when I read the Scriptures, I feel that I am closer to God."

These tributes from girls about to graduate blend into a symphony of praise for the atmosphere of Hiroshima Jogakuin. One of the studious girls who spent many hours in the library wrote:

"I read many books. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. The Bible is one of the best and most important of all books. True things do not change. They are always true."

The new dormitory at Iai Girls' High School in Hakodate is beautiful and homelike.

The seventieth anniversary of Hiroshima Jogakuin was celebrated last year with great rejoicing, and rightly so. For since Miss Nannie Gaines came to take charge of the school which was founded in 1886, it has survived in spite of many struggles including an early fire and the stark tragedy of the atomic explosion which killed three hundred and four students and eighteen teachers, and demolished the campus.

When the bomb fell in 1945 the school had developed into an institution with two departments—high school and college—and an enrollment of almost one thousand girls. With indomitable courage the faculty reopened the school in four rented rooms three months after the explosion with fewer than one hundred students.

Today, with an enrollment of thirteen hundred and fifty in the high school and about four hundred and fifty in the college, Hiroshima Jogakuin is well established on two campuses with more than a dozen buildings. The latest addition is a large gymnasium on the college campus, said to be the best and most up-to-date structure of its kind in that part of Japan. Another recent addition to the college campus is a fireproof annex to the library. This stockroom is built to house many more volumes than the library now possesses.

Dr. Hamako Hirose, herself a graduate, is president of Hiroshima Jogakuin. Under her leadership this outstanding school is like a light set upon the hill that not even an atomic explosion can obliterate.

Aoyama Gakuin

Aoyama Gakuin in Tokyo, now in its eighty-third year, is one of the largest Christian schools in Japan with a total enrollment of more than nine thousand students. The university offers a two-year postgraduate course in Arts, and a four-year college course with both day and evening sessions in departments of Arts, Education, and Commerce. It also has senior and junior high schools and primary schools, all of which are coeducational, and a junior college for women with courses in home economics, English, and Japanese.

Aoyama Gakuin dates back to November 16, 1874, when a missionary, Miss Dora E. Schoonmaker, and Mr. Sen Tsuda, a Japanese minister, opened a school for girls in a rented room of a small temple not far from the present site of the campus. A catastrophic blow came when all the main buildings were destroyed in the earthquake of 1923. Tremendous damage also was incurred du ing World War II. Today, hov ever, Aoyama is beautifully sit ated in an elevated section of t city about four miles west of t center of Tokyo. Its grounds cov over forty acres, and land a buildings are now worth over o million dollars. In 1954, the co lege library building was enlarge and now there is a need for ma additional volumes for its shelv

The president in his messa commemorating the eightieth a niversary of this great Christia institution said, "More than twent thousand alumni now occupy pos tions in all walks of life. A institutions based on Christian co cepts have as their principal o jective the development of a st dent's character. Steeped in eight years of history and tradition, Ao ama Gakuin remains immortall young with the youth attendi the school."

KOREA

High Schools

Over six thousand girls are e rolled in the six middle and hig schools in Korea related to t Woman's Division of Christia Service. To understand the de perate needs of these institutio one must remember that all su fered tremendous war damages, a

re still struggling to replace their uildings and equipment. A quick ance at each school will give an ea of the overwhelming number requirements if this is to be ac- mplished.

Ewha Girls' High School in Seoul turned to its building in 1953 ter being evacuated for three ears. *Pai Wha Girls' Middle igh School* (Carolina Institute) erated in tents for two years in usan before returning to the capi- l city. *Mae Hyang Girls' School* Suwon, which was closed during e invasion while the buildings ere occupied by the Korean rmy, has now reopened. *Yang hung Girls' School* in Ichon was mbed in 1950, and until 1953 e faculty conducted classes in nts under the trees and in bor- wed buildings. *Holston Girls' chool*, evacuated from Songdo in orth Korea, is now building a ew campus in Taejon. *Yong Wha irls' School* is the only Protestant stitution in Inchon, a port city lled with refugee Christians. A igh school should be added soon o the kindergarten, primary, and iddle school departments.

Hundreds of books must be laced on the library shelves of all hese institutions if the needs of he students are to be met.

Kindergarten Training Schools

There are two kindergarten raining schools in Korea. One is part of Ewha University in Seoul, nd the other is in Taejon, where special rural training school was pened recently. Since kindergar- en work was begun in Korea over orty years ago, it has been one f the most popular programs in hich the church has participated. ach day over three thousand ager Korean children crowd into ixty-seven kindergartens dotted ver the country. The teachers nust have proper materials to help hem understand and guide these luid young minds so eager to learn.

Ewha University, Seoul

Ewha University, with an enroll- nent of almost five thousand, is one of the world's largest universities for women. The outgrowth of the first school for girls established in Korea, Ewha has survived the devastations of invading armies and destruction of its campus. During the Communist invasion, the faculty and over nine hundred students fled to Pusan where they opened a refugee university on a hillside, holding classes in about forty tents and sleeping on bridges, in dugouts, and little huts.

When they returned to Seoul, they found a number of the buildings destroyed. Those remaining were greatly damaged and abused.

At the time of the celebration of the Seventieth Anniversary in 1956, the campus had been largely rebuilt, housing six colleges and the graduate school, two hospitals, a social center and demonstration schools. In citing present needs, Dr. Helen Kim, the president, lists a better library as the first requisite. She commented, "Greater variety of research materials in the humanities and sciences must be provided so that students can compare notes with traditional cultural patterns and offer something new."

The deeply religious emphasis at Ewha is evidenced in the way they observed the Seventieth Anniversary; for at the close of a seven-day revival, over seven hundred students were baptized. Here the enlightened mind and the "warmed heart" find expression in a dynamic synthesis.

Methodist Theological Seminary, Seoul

"The Korean people discovered their need of God through their great suffering during the war," commented a Korean student studying in America. "The youth and the children furnish the greatest challenge," she continued. "It is important that a spiritual message be given along with material gifts. They have been given so many *things* that often they do not understand where they come from or the spirit that is behind them."

These words emphasize the importance of the role of the Methodist Theological Seminary, for here the Christian leaders of the Korean Methodist Church are trained. The eagerness of the people to accept Christianity must be matched by the preparedness of the leaders to guide them into "all truth." Not only are ministers trained at the seminary, but Bible women and other workers are given special courses.

Like other institutions, the seminary was closed during World War II, and later evacuated to Pusan. It was reopened in Seoul in 1953, but the school is sadly lacking in adequate buildings and sufficient equipment. Almost every conceivable type of books is necessary to build a seminary library.

These girls are eager to learn. Books are their tools, and there are not enough at Aoyama Gakuin in Tokyo, Japan.

Methodist Prints

Christ, the Church, and Race . . .

Study Book Projects for 1957-1958

Methodists can be proud to say, "The modern school you pass when you enter Asheville, North Carolina from the east is *our* school."

Allen High School

Allen High School is located in Asheville, North Carolina. Since its founding in 1887, Allen has grown to meet the changing needs of the community through the same faith upon which its foundation was built.

We now have a completely new plant with all modern buildings and equipment with facilities for taking care of eighty girls in the boarding department and about seventy-five day students in grades seven to twelve. Fully accredited by the State of North Carolina and by the Southern Association of Colleges and Secondary Schools with an *A* rating, Allen provides state-approved high school courses plus courses in homemaking, business, and religious education. Girls come from mountain counties where no accredited public schools are provided; some girls wish to attend a private school because of family conditions, uncongenial school situations, and for Christian training.

Our objectives are the same as those expressed by the school's first superintendent:

". . . to give a thorough, practical, Christian education. It has the care for the health of every student; gives careful attention to morals and manners; provides for refined social culture, and aims to lead the student to a personal religious faith."

Navajo Methodist Mission School

The aim of the Navajo Methodist Mission School in Farmington, New Mexico is: "To win Navajo youth to Christ, and to train them for service to their own people. It has an enrollment of approximately 292 students and is fully accredited by the Board of Education of the State of New Mexico. The property consists of 100 acres, an irrigated farm, and twenty buildings.

The Navajo School offers courses conforming to state requirements plus Bible and vocational subjects. Music is taught through daily music classes in the grades, four choral groups, and private piano lessons. Regular classes in physical education are taught in grades six to twelve, and sports include football, basketball, track, and volleyball. A recreation committee plans parties, picnics, dramatics, motion pictures, sports events, and National Assemblies programs for the entertainment of the whole school. The religious program includes daily Bible lessons, daily devotions in the dining hall, Sunday school, church, MYF groups and midweek prayer service on the reservation.

The challenge to the Navajo Methodist Mission School is the Navajo tribe—the largest Indian

Assignments to Jurisdictions:

Central Jurisdiction:
Wesley House, Amherstdale, West Virginia
Allen High School, Asheville, North Carolina

North Central Jurisdiction:
Mississippi Rural Center, Columbia, Mississippi
Navajo Methodist Mission School and Bisti School and Community Center, Farmington, New Mexico

Northeastern Jurisdiction:
Mothers' Memorial Center, Cincinnati, Ohio
Wesley House, Louisville, Kentucky

South Central Jurisdiction:
Bethlehem Center, Nashville, Tennessee
Brewster Hospital, Jacksonville, Florida

Southeastern Jurisdiction:
Paine College, Augusta, Georgia
Social Work with Chinese, Filipinos, Koreans, 1760-G Filbert Street, San Francisco, California

Western Jurisdiction:
West Washington Group Ministry
Box 352, Milbridge, Maine
Bethlehem Center, Memphis, Tennessee

ibe in the United States, numering 80,000 at present and ineasing. Seventy per cent of the ibe are illiterate, and less than n per cent are Christian. The hallenge to us who are Christians to do our utmost to help meet is need by our continued leaderip and support.

aine College

Founded and nurtured in the outh, Paine College, Augusta, eorgia, has come to its seventyfth year. A four-year liberal arts ollege, fully accredited, it is reted to The Methodist Church rough two divisions of the Board f Missions—the Woman's Divion of Christian Service and the ivision of National Missions. The hristian Methodist Episcopal hurch cooperated in founding the ollege and continues to help suport it.

For all these seventy-five years aine has given itself to the edcation of Negro youth. From the eginning it has emphasized libral education rather than technial or occupational training.

Paine has sought above all else o be a good educational institution. Thousands of graduates witess to the soundness and thorughness of its teaching. The 500 r more students who enroll anually become increasingly aware f the values of the rich heritage eceived here, but they also beome conscious of the spirit engenlered by learned leaders, members f a biracial fellowship, who uietly express their deep dedicaion.

Paine's most recent additions are library building, an auditoriumymnasium, and a modern science uilding. Its campus consists of orty acres in the heart of Augusa's university community.

If it is to maintain the high qualty of work for which it is known, aine needs the faith and wisdom f all fair-minded citizens to help ranslate the true purpose of the ollege into action in terms of hristian character and constructive citizenship.

Brewster Hospital

Opportunities for Christian service are constantly expanding at Brewster Hospital in Jacksonville, Florida. In the past year the number of patient days were approximately forty thousand. Even though the solarium has been enclosed to make new rooms and every space for additional beds has been used, there is still not enough room for the many patients who seek admission. Its popularity is due to the desire of the staff to render a high quality of Christian service. Each patient realizes that from those responsible for his admission to the nurse who bids him farewell, the primary responsibility of the hospital is his welfare. At Brewster there are no barriers of race or status.

Deaconess Annie Parker serves as the social-religious director. Her visits to the patients are a benediction. With the mother of each new baby she shares appropriate poems and prayers. She gives the assurance of God's love and care to each patient before he goes to surgery. Only the patients can know how much her visits to them mean.

For sixty-five years Brewster Hospital has served the Negro community of Jacksonville and adjacent counties. Plans are under way for an enlarged plant and increased services. Local people are helping to raise funds for this new program, including the Brewster Men's Club, the Woman's Auxiliary, the Hospital Board, and many volunteers. They volunteer their time, energy, and abilities, and with dedicated efforts have set out to make Brewster one of the best hospitals in the country.

Mothers' Memorial Center

"That old saying, 'You can't judge a book by its cover,' surely could be made to fit this place," remarked one of the parents as he stood watching a group of preschool children at play. "You would never believe there was so much happiness and activity behind these old brick walls."

Mothers' Memorial Center in Cincinnati, Ohio, has a day-care and group-work program for the "inner city" community. It is located between St. Paul's Methodist Church and Friendship Home, a residence for girls. Plans are under way to relocate these agencies, for the new freeway is changing the entire community.

Two sophomores at the University of Cincinnati Teachers' College asked if they might do volunteer work at Mothers' Memorial Center. One, a Methodist girl, received her early training at the center in the day-care group. "I wanted to come back," she said, "and I have learned much since I came."

What are some of the things volunteers learn? They discover that the little preschool boy forgets to cry for his mother when there is equipment to meet his needs and satisfaction; that the staff members understand children and want to help them develop into well-adjusted personalities; that children can learn to share, play, and live together.

Volunteers watch a group of schoolgirls making gifts for the residents of a home for elderly women. They see the gifts the children brought to share with those who have even less than they have. Once these children were not willing to share that much. They see children in club groups enjoying the activities which they help to plan.

Volunteers learn that mothers and fathers meet regularly for recreation and education. These parents find ways of helping each other overcome difficulties and face realities.

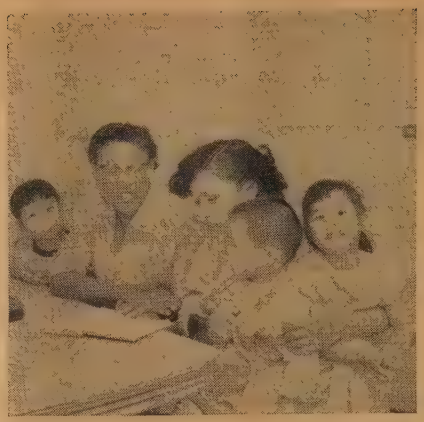
Channels of Communication

Under the Woman's Division of Christian Service one deaconess of The Methodist Church acts as guide in making contacts between Christian women and newcomers to our land. Church women go into the homes of foreign-speaking mothers to teach them conver-

sational English, alone or in small groups. From this initial contact a delightful friendship develops, leading to many interesting and helpful experiences for both families involved. A Caucasian teaches a Filipino; a Negro teaches a Chinese; a member of a Woman's Society teaches a Hungarian refugee; an army wife teaches a Korean bride; an American-born Chinese teaches a Chinese immigrant mother.

One teacher reports: "Through our study together my student was able to make a call to the doctor's office without the help of an interpreter." Another reports: "The first night at our school of missions we studied the Philippine Islands. My student, a Filipino mother, volunteered to make dessert for eighty people and then go with me to tell the children of our group a little about her homeland."

At present there are classes in San Francisco, Oakland, and Stockton. Over fifty volunteers are helping more than eighty-five immigrants.



A volunteer expresses her neighborliness by teaching English to a Chinese immigrant mother whose three small children keep her at home. This is a work of the Woman's Division in San Francisco, California.

Bethlehem Center, Nashville

It all began in Nashville, Tennessee, when a humble Negro woman, "Mother Sawyer," became concerned about her people back in 1910. She went to the Methodist Training School for help. Finally in 1913, in answer to prayer and hard work, a small kindergarten and sewing school came into being in the basement of St. Andrew's Presbyterian Church.

Today Bethlehem Center has an interracial staff of five full-time trained workers as well as an interracial board. Over 46,000 men, women, and children use its facilities each year. Thirty-one students from five schools—A. & I. State University, American Baptist Theological Seminary, Fisk University, Scarritt College, and the Tennessee School of Social Work—receive field training and work experience at the center.

The director, Fred Rogers, was recently asked why he was working at Bethlehem Center. He answered, "I am here because it provides an excellent opportunity to bring about better racial understanding. The Negro and white members of our staff work happily together. It gives me real satisfaction to be a member of our interracial team and to live in a community where I can render a needed service."

A major part of the center's program covers services to over fifty weekly groups: clubs for all ages; classes and interest groups in woodcraft, religious education, sewing and weaving; fourteen basketball teams; committees and councils. "The center helps me to know more people, and it helps me to get along with people better," according to thirteen-year-old Shirley.

Bethlehem Center, Memphis

Bethlehem Center in Memphis, Tennessee, is ideally located: across the street from a housing project for some eight hundred families, within one block of a Negro college and four splendid churches. It is surrounded on three sides by the homes of doctors, ministers, lawyers, and bankers. Thus people of all ages, all economic and social groups, and all denominations come together to do interesting things and to become better acquainted.

Between kindergarten for the five-year-olds, and the Golden Age Club for those from sixty-five to ninety-two, lies the large percentage of the membership. Children, teenagers, and adults take part in clubs, activity groups in crafts and games, and classes designed to meet their special needs and interests. A lovely little chapel is at the heart of the center. Cooperation with outside agencies, schools, and groups enables Bethlehem Center to achieve its purpose of developing creative Christian leadership and providing opportunities for growth in Christian understanding.

Miss P____ was among the first to register for the first literacy class using TV held in Memphis. Monday, Wednesday, and Friday evenings she came three hours before class time to practice reading and writing. Her great desire was to learn to read the Bible before she died. Early in December a worker brought a Bible with extra large print. Miss P____, the first to arrive, was the first to read from it. Word by word, laboriously, she read three verses from Matthew 18. She was jubilant. She had read the Bible! Then just before Christmas she died. Her landlady reported, "She wasn't sick. Just got on the streetcar to do some errands and died on the way. She loved her class and was so happy she could read and write."

Wesley Community House

At Wesley Community House in Louisville, Kentucky, the House Council of twenty-four people is meeting, led by a seventeen-year-old boy. A girl of nine suggests a way of raising money for the new camp buildings, and a woman over sixty helps her formulate the idea. A twelve-year-old girl gives the treasurer's report. At this fifty-four-year-old settlement house members, volunteers, staff, and board work together in sharing those qualities of friendship, de-

nocracy, and concern that make or a better community.

What is the meaning of such a ettlement house, anyway?

—To the nine-year-old boy it is a lace for games, clubs, movies, and men eaders interested in him;

—to the six-year-old girl a place to ear good stories, play with dolls, and isten to records;

—to the sixty-five-year old a place f fellowship with people one's own age, chance to belong to a group;

—to the teen-age boy or girl a place or clubs, athletics, and camp; where here are rules and regulations though ot formal ones;

—to the young adult a place for clubs nd crafts where lasting friendships can e formed;

—to the volunteer a place where one an serve and share talents;

—to the staff a place and an opportunity to work with all people, and

—to the board members a place to hare in the growth of individuals.

And so, a settlement house is a place where people work and play and learn together.

Wesley House

In the midst of a coal mining region in southern West Virginia stands Wesley House, a community center in Amherstdale. Besides supervising the activities at the center, the two workers also participate in many community functions, particularly those of the school and the church.

The kindergarten is for *all* five-year-olds. In the fall of 1956 the enrollment of twenty-four included six Negro children, who were accepted by the others without question. The playground is used by both Negro and white children of the community. There are also club groups for all children between six and eighteen.

At Christmas time a Mitten Tree for needy children of Europe gave the Brownie Scouts a better understanding of the true meaning of Christmas and a real kinship with the children of the world.

The workers have many opportunities for informal counseling with youth and adults. They are constantly looking for potential leaders to train for various responsibilities. Community people now assist in, or are entirely responsible for, Girl and Boy Scout work.

West Washington Group Ministry

"Down-East Maine" conjures up visions of a rocky coast, dark green forest, white-spired New England churches, and summer vacations. This region has these charms and more. It also has problems: decreasing population, seasonal work, an overchurched area with small attendance and lack of church support.

Ten rural Methodist and Congregational churches in Washington County, Maine, encouraged and helped by the interest and work of several rural ministers and the conference officers of the Woman's Society of Christian Service, determined to see what they could do about the situation through voluntary cooperation. In August, 1956, they organized the West Washington Group Ministry.

Through the joint planning of the four ministers and the deaconess rural worker and the Council, which is made up of two representatives from each church, projects such as leadership training school, area youth rallies, a group ministry paper, and fellowship meetings have already been carried out. Plans for vacation church schools, a camping program, and a community survey are under way. The rural worker also cooperates with organizations in the individual churches and with community groups, such as the schools, 4-H clubs, extension service, and the state teachers' college.

These ten churches are seeking ways in which they can work together to improve the local church programs, and to make a more effective, united witness for Christ in this area.

Mississippi Rural Center

The Mississippi Rural Center brings light to the people of Lampton, a large Negro community in Marion County, Mississippi. The center stands as a symbol of love for others, exemplified by those who gave, and support, the institution, and of a quality of life exemplified by the people to whom the institution was given.

The workers do not necessarily strive to change a way of life, but to give value to it. Young people say, "We want to have a good time." A "good time" has different meanings for different people. We seek to prove that a "good time" can be had through the fellowship of a church social, an evening of recreation at the center, sharing what we have with others, or just plain family fun.

The center supplements the school by providing library service. The center supplements the work of the church by providing Christian workers, leadership training clinics and workshops, study courses, musical programs, and significant emphasis on religious holidays. It supplements the home by providing wholesome recreation and a gathering place for friends and neighbors—a place where the rights of others are recognized and responsibilities are shared.

A Den chief and a meeting of his Den. They are preparing to open the meeting with a song and yell at the Mississippi Rural Center.

EWHA . . .

Instills Ideals 70 Years

by

HENRIETTA GIBSON

Welch-Ryang Auditorium, Ewha Woman's University

LAST May, Mrs. J. Wesley Masland, Mrs. S. E. McCreless, and I went to Seoul, Korea, to represent the Ewha Woman's University Cooperating Board in North America at the Seventieth Anniversary of the founding of the university. The Board is composed of representatives of both the Woman's Division of Christian Service and the Woman's Missionary Society of the United Church of Canada. To put into words the thrill of that visit is not an easy task. Our experience was perfect from the moment we arrived at the Seoul airport to the day we left with regret.

As a part of the Seventieth Anniversary celebration, the magnificent Welch-Ryang Auditorium (named in honor of Bishop Herbert Welch and Bishop Ryang) was dedicated. The auditorium played as large a part in the celebration as it will in the future of the university. The hall seats 3,700 people, but with crowding the 4,800 students and 300 faculty members can assemble as a unit. The day before the opening of the anniversary program Dr. Helen Kim, president of Ewha University, called all the students to the new auditorium. She wanted that first assembly to be one of prayer, a time when she could bring her own Christian message to the students alone.

The celebration started with a convocation in the auditorium preceded by an impressive, colorful academic procession. In honor of the anniversary the students, women faculty, and women guests all wore Korean-style dresses made especially for the occasion from white material on which the Ewha pear-blossom design had been printed in green.

Dr. Syngman Rhee, President of the Republic of Korea, and Dr. Helen Kim were the two speakers at the convocation. The program closed with the *Hallelujah Chorus* from "The Messiah" sung reverently and triumphantly by the Ewha choir. I feel sure that sweetness was added to the music because it was sung from grateful hearts, thankful that, after three years of exile, the university was back on its own campus, and that Ewha's first seventy years had accomplished so much.

Ewha University has six colleges: Liberal Arts and Science, Education, Medicine, Pharmacy, Law and Political Science, Music and Fine Arts. The celebration had been planned so that every member of the university family from the youngest and smallest in the practice schools to the tallest and most dignified senior, had a part in it. The first event after the convocation was an exhibition in the athletic circle. The smallest girls danced and played games and each class gave a special demonstration of marching or dancing. Over all ruled a beautiful May Queen sitting on a white throne surrounded by her lovely court ladies. On succeeding days the College of Education put on a French play; the Law and Political Science College presented a mock trial; the Liberal Arts and Sciences College gave an old Korean drama; the Home Economics Department had an exhibition of food and a bazaar; and the College of Pharmacy displayed medicinal plants. As its share in the celebration the College of Medicine provided additional free service at the university's two hospitals.

On Sunday morning the first church service was held in the new building. Attendance was not required, but the students again filled the large auditorium to overflowing. The anniversary week ended with a gala concert by a sixty-

piece navy orchestra and a young visiting pianist from the University of Honolulu.

As I remember that wonderful week, I marvel again at the smoothness with which each part was carried through. One was conscious of a sense of dedication and a devotion to an ideal which made every one eager to do her best and to bear her share of responsibility. The presence and dynamic personality of Dr. Helen Kim pervaded every activity.

A graduate of Ohio Wesleyan, Dr. Kim received her Master of Arts degree from Boston University, and her Doctor of Philosophy from Columbia. At Ewha, she has gathered around her a faculty of men and women in whom one feels great confidence, and with whom she shares the heavy responsibilities. Ewha University rates high educationally. Its graduates are proving themselves in many different fields of service. It has a strong Board of Trustees, an active Parent-Teachers' Association, and a devoted, hard-working alumnae association.

Dr. Kim is an outstanding citizen of her country, with a close relationship to the government. Recently she was in the United States as a member of a government mission to present Korea's plea for membership in the United Nations. She is a leader in the Methodist Church of Korea. Her church relationships reach far beyond the borders of her own beloved country, for she is also the only woman vice-president of the International Missionary Council and the only woman member of the Joint Committee of the International Missionary Council and the World Council of Churches.

Dr. Kim knows the value of a religious experience, and she wants each one of her students to have a personal knowledge of the Christian way of life. The story of the evangelistic mission conducted by Dr. Harry Denman was told in the April issue of THE METHODIST WOMAN. Dr. Kim says she will not rest until every student has a real heart-warming experience and a knowledge of Jesus' way.

The celebration at Ewha was not our only Korean experience. Dr. Kim made it possible for us to visit our schools, social centers, hospitals, and training schools. She also took us to see churches which have been helped by gifts from the Bishops' Korea Fund. We visited the YWCA, also the orphanages and relief projects supported by funds from the Methodist Committee for Overseas Relief. She took us to a meeting of the Korean Association of University Women in a lovely home in Seoul. In her station wagon we drove above the thirty-eighth parallel past the large concentration of United Nations military forces. We saw Korean families, newly returned to the land from which they fled during the invasion, starting all over again to reconstruct their homes and their rice paddies. She took us to Kyung Ju, the seat and center of Korea's old, old culture.

We drove down through the lovely countryside to Pusan on the southern tip of Korea; to the northeast, along the most amazingly steep, rough roads, over one range of mountains and then another. From the top of each range a glorious view of lovely wooded mountains, valleys, rocks, and streams spread out below us. In the distance was the bluest sea one could imagine. The great beauty of southern Korea came as a surprise, for I had supposed that the north with the colorful Diamond Mountains was the beautiful part of the country. The land we saw was unforgettable in its beauty, color, and contour.

Wherever we went we were met by graduates of Ewha University. They are serving in every field: church, school, social service, medical and rural work. Ewha University has been the greatest single influence in the lives of the women and girls of Korea for seventy years. We know that it will continue to instill its ideals into the lives of its students and to train leaders who will take their part in building a better world based on the ideals of Christianity.

Ewha students enjoying the evening at the Home Economics Practice House.

Miss Marian Conroy (*left*), and Miss Henrietta Gibson ready for the academic procession.

A lovely May Queen presided over events in the Athletic Circle.

by MARTHA LEACH TURNER

THIS IS OUR WORLD

a report on the Conference on Missions 1957

This should be presented in a dark or dimly lighted room to be effective. Have a reading desk with a light on each side of the platform and a table in the center. The QUESTIONER *takes her place at the right while the* SPEAKER *comes in from the other side or from center rear bearing a lighted globe in her hands. This she slowly places on the table and, standing behind it, speaks the first paragraph.*

SPEAKER: This is our world. For four and a half days early in March, two hundred and fifty of us gathered in the Inn at Buck Hill Falls, Pennsylvania, and held the world in our hands, looked at it, studied it. This was the Conference on Missions of 1957 sponsored by the Woman's Division of Christian Service of The Methodist Church. (*Places lighted globe on the table and goes left to reading desk.*)

QUESTIONER: Who are these "250 of us" you talk about?

SPEAKER: Four delegates from local churches; eleven women from district Societies; the secretary of Missionary Education from almost every conference in our country; delegated jurisdiction officers from all six jurisdictions; delegated members of the Woman's Division; practically the entire staff of the Woman's Division; twenty workers from our projects in Home Fields; twenty workers from our projects in Foreign Fields together with a few experts who came to address us and lead our thinking.

QUESTIONER: That certainly must have been a very interesting and intelligent group.

SPEAKER: Thank you. But it was much more than that. For these were women with more responsibility and a deeper interest than most. One thing I learned four years ago when I attended the first great Conference on Missions was to go to the dining room and take the first seat to which I was directed. In this way I sat with women from north, south, east, and west whom I had never met before. All of us had the same concerns, much the same experience.

I want to tell you about some of the leaders. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary in New York City, is tall, with a craggy face and, I felt, a kind of impatience with triviality. He spoke to us the first evening on "The World in Which We Live," and startled us with a good many of his statements. His speech stirred up more controversy than any other, and that was good for the opening of such a conference. Two secretaries of the Board of Missions carried on from where Dr. Van Dusen left off. Dr. W. Vernon Middleton, general secretary of the Division of National Missions took issue with a statement made by Dr. Van Dusen—that the need in foreign fields was much greater than the need at home, relatively speaking. Dr. Middleton spoke forcefully for the work in our own country.

In Mr. Tracey K. Jones, Jr., executive secretary for Southeast Asia, Methodism is raising up not only a great missionary statesman,

A travel pool equalized travel expenses. Here Miss Marguerite Harris, (right) treasurer of the Woman's Division, and Miss Beverley Berry, assistant treasurer, watch as Miss Hazel Best, assistant treasurer for the Department of Work in Foreign Fields, makes change for Mrs. James P. Howell of San Francisco, California.

Vincent April Camera Shop, Mt. Pocono, Pa.

but an orator of the first rank. Tall, blond, and quiet of manner, he has a way of presenting his material in an unforgettably picturesque framework, filled in with a lot of meaty material.

Among the women were two, especially, whom we shall always remember. Dynamic Dr. Hamako Hirose, president of Hiroshima Woman's College and the Junior and Senior High Schools in Hiroshima, told us about the Christian church in Japan, now almost a hundred years old. We shall never forget the plea she made, first to the afternoon groups, then to the entire assembly, that we Americans do all within our power to bring to an end even the testing of nuclear weapons in the Pacific, saying that it troubles and frightens the Japanese people and is driving a wedge of distrust between our countries.

The other woman was also a college president, Dr. Willa Player, president of Bennett College in North Carolina. She is tall and slender, with a beautiful face that shows maturity of character, set off by lovely, simply dressed hair. She is quiet, almost shy, yet perfectly at ease. When she made her statement on "Present-day Tensions" we knew that here spoke an authoritative voice.

Dr. Nels Ferré was another guest speaker. He is a famous theologian of Swedish descent, with just a trace of accent, a prodigious mind, and a mystic spirit who really lets the Holy Spirit move him—even to digressing from his prepared address. His sense of humor played havoc with some of the earnest note-takers. His long, slender, expressive hands hardly seemed to belong to the rest of him, which is very compact. For four evenings he lifted us up to theological planes where few of us had ever ventured. Nevertheless, he left us with the spirit of the living Christ moving among us and stirring us out of our complacency into a new concern for the world.

Just one more personality, though I am leaving out almost as many as I include, and that is Dr. James K. Matthews. Each morning he led us in a study of the Gospel of Mark. He is also with our Board of Missions—the associate general secretary of the Division of World Missions and executive secretary for India. He left us breathless with the wonder of Jesus Christ and *immediately* we caught the eternal missionary spirit of this earliest and shortest of the gospels. These, then, are some of the people.

Vincent April Camera Shop, Mt. Pocono, Pa.

District Delegates to the Second Conference on Missions. Seated, left to right: Mrs. H. P. Gorden, Nashville, Tenn.; Mrs. J. C. Kent, Jr., Enville, Tenn.; Mrs. Milton Schubert, Columbia City, Ind.; Mrs. Shelton B. Boyd, Mt. Olive, N. C.; Mrs. L. S. Uppinghouse, Portland, Ore. Standing, left to right: Mrs. Carroll W. Ayer, Barre, Vt.; Mrs. Clarence Sheets, Greenbank, W. Va.; Mrs. Delmar Jewison, Macomb, Ill.; Mrs. Ethel K. Terrell, Lubbock, Tex.; Mrs. Hattie I. James, Jacksonville, Fla.; Mrs. H. W. Coberly, Gove City, Kan.

QUESTIONER: And what about the ideas? What did you learn?

SPEAKER: To answer that I want to use Tracey Jones' outline. The Missions Conference was a *window* through which we saw half a century of unrest ahead. It is explosive because there is much that is new, but also much that is old. Dr. Van Dusen said, "We speak of a new world, yet only the leaders of the people think in new terms; the people are still living the same old ways. This is, then, both a new and an old world. The problem of evil does not alter much with the passing ages—faith meets and ministers to people's needs in their personal experiences—this does not change."

We learned that the idea that the old religions will soon die out is a mistaken one. Today there is a powerful resurgence of the great world religions. This was a disturbing thought. One missionary reported, "A girl who had thought seriously of becoming a Christian came to me and said, 'I don't need to become a Christian now, for our Buddhist temple has a youth group just like yours.' " Dr. Middleton said, "Not only are Buddhism, Islam, and other beliefs rising again abroad, but here in our own country large numbers of people are attracted to them."

We looked at the indigenous church in other countries. Dr. Van Dusen pointed out that the indigenous church is coming of age. Native leaders are taking responsibility. This calls for new approaches and new methods. Today we work *with* the people. Miss Marian Warner, from India, said that for more than twenty years she had been head of the work in her mission station. When she returned to India from her last furlough an

Indian woman headed up this work. This, said she, is what she has been working toward, yet it requires adjustment for the missionary.

QUESTIONER: Was there a feeling then that the missionary enterprise has come to an end?

SPEAKER: Oh, very far from that. It made us feel that we were just beginning. Standing on the threshold. "The frontier," said Mr. Jones, "is real—it is the unevangelized world—with a growing population."

"The missionary enterprise," said Dr. Van Dusen, "must be given the first priority of the church—first priority on its resources and first priority on its young people."

QUESTIONER: But surely you did more than just look at the problems of the world.

SPEAKER: This conference was also a *mirror* in which we took a long and honest look at ourselves.

QUESTIONER: Should I ask what you found?

SPEAKER: Dr. Willa Player reminded us that if we are to take a whole gospel to the world we must have a unified self. That, since one of the great concerns of this day is the concern for human dignity, we must first be certain that we ourselves grant all persons the right to human dignity. She asked how we are easing the tensions felt by minority groups struggling to achieve equality. What of those suffering discrimination in housing, in economic life, in social life? Our Central Jurisdiction in The Methodist Church makes it difficult for us to preach a whole gospel abroad. Dr. Roswell P. Barnes suggested that we are too prone to blame our tensions on communism whereas it is not a cause but an effect. The world would be astir even without communism. It is simply one of the forces struggling for the souls of men.

Dr. Glora Wysner reminded us that not all tensions are bad. If the church really does its job it will create tensions which are good, for without tensions there would be no advance and no progress.

So, looking at ourselves, we found need for a new understanding of other people's problems. We need to see people behind the problems and behind the headlines. We need a new understanding of what the church is—the Body of Christ—and we need a deeper concept of our Christian faith and a fresh certainty in proclaiming it. We found a hopeful sign here in that for the first time since the Reformation we can present something resembling a unified church. But we also saw that on the mission fields among the younger churches this sense of Christian unity is more real than here at home. We still have a long way to go to show the world that Christians can work together.

QUESTIONER: What did the conference say about Christianity being the only hope of the world?

SPEAKER: We found that, as we came to appreciate and understand the good in other religions, we reached the realization that only we Christians can offer Christ—and that makes all the difference. "I am a man sent of God," said John Wesley, "to persuade men to put Christ at the center of their relationships." "The beginning of the gospel of Jesus Christ, the Son of God;" says Mark as he starts to write the book in which he puts Jesus Christ at the center of all life.

"It is for me," said Dr. Ferré, "to give a genuine witness—God in Christ is the ultimate revelation."

This is our message to the world: that Jesus showed that God redeems because HE loves men.

QUESTIONER: Isn't this a little different turn for a Conference on Missions?

SPEAKER: One of the fascinating things about the two Conferences on Missions held so far is that each has started as a conference chiefly aimed at missionary education—and each has changed. . . .

In 1953, at the opening session, a cablegram from Miss Margaret Billingsley was read. She is executive secretary for Japan and Korea, you know, and at that time she was traveling in her field. Her message started with greetings and said, "Earnestly request recruits." From the moment that message was read until the final word of the closing session one word seemed to rise out of the 1953 conference.

QUESTIONER: And the word was?

SPEAKER: *Recruitment.* One after another the missionaries told us of the work that could be done if there were more missionaries; executive secretaries from every field at home and abroad detailed for us the need for workers. Recruitment—recruitment—it sent us home under a tremendous burden to find these young, new workers.

QUESTIONER: But this conference had a different emphasis?

SPEAKER: The needs are still there. The unevangelized world is waiting—but I think we went back to something still more fundamental. Out of this conference has come a word, too—but in 1957 the word is *Evangelism.*

The need for renewal of ourselves through a deep personal experience of Jesus Christ that will *send us out* as such an experience sent out those early Apostles to take the Gospel to all the world.

So—this conference was also a *door*—a door through which we may walk if we will pay the price. A door through which we may go out to these frontiers if we remember that a Cross must be borne if we are to redeem the world.

A missionary in Sarawak lost his wife and children and was himself desperately ill, but when he recovered he looked at the map and, pointing to a river, told his superior in the missionary enterprise, "We've gone 120 miles up that river, but we have 180 miles still to go." He was prepared for martyrdom even as Paul was. Missionaries must have the spirit of expendability if the great mission of the church is to go forward. Then, having given all they have, they must be willing to leave the outcome with God. For after all, God is the missionary.

"So," said Miss Lucile Colony, "when we present the missionary vocation to young people we should not dwell so much on the needs of the world; we should rather help them to hear the call of God." We cannot meet the needs of the world. God meets those needs, but he calls us that He may work through us.

Bishop W. Earl Ledden told us this story: Last January he stayed for the commissioning service at the close of the annual meeting of the Board of Missions. As he watched the processional of seventy-seven candidates for missionary and deaconess service march down the aisle, he said to himself, "This is a long procession—I wonder where it started." Out in the robing room, of course. But no, it started before that: this procession came across many college campuses (how many classrooms?); but this procession started before that—it came through almost seventy-seven local churches. Think of all the Sunday school classes and Youth Fellowships from which this procession came! But it started before that, for this procession goes back to seventy-seven Christian homes where fathers and mothers prayed and gave to missions and waited for God's call. . . . That was a long procession. . . .

Bishop Arthur J. Moore laid his hands on each head and said, "I commission you to take the Gospel of our Lord Jesus Christ into all the world. . . ." Then those seventy-seven young men and women marched out of that auditorium, out of that door, through the robing room and out to India, to Africa, to Latin America, to Southeast Asia, to Korea, to Japan, and to the unevangelized spots in our own country. . . . That, too, is a long procession. . . .

"I believe," said Dr. Ferré, "that Jesus was completely right when he said, 'According to your faith. . . .' History is man's response to God.

"So take all mankind and lift him up to God—believingly—lift all religions to God's heart—lift up all nations—lift up all races—lift up all denominations—all classes—then wait—and you will see—God always answers prayers."

SPEAKER *returns to stand behind the table. As she says the closing sentence she again raises the lighted globe.*

This was the Conference on Missions in 1957: where we held the world in our hands and looked at it. We studied it—and now we lift it up to God.

PIANO: "O Master of the Waking World."

Why Should We Go?

Message Given at the Conference on Missions

by **PEGGY BILLINGS**

"All are called to be witnesses . . . some are sent"

Why are we sent? Why do we go? The reason should be the same. Yet it is not always the same.

We should not go seeking adventure or the thrill of danger, though there are those of our number who live daily in its presence.

We should not go seeking the cross of martyrdom, though there are those of our number who have been crucified upon it.

We should not go seeking, in the bonds of the Christian family, safety and security, though there are those of us who come from broken homes and feel the lack.

We should not go withdrawing from the hard knocks of society, though there are those of our number who are shy and quiet.

We should not go seeking recognition of our intellect, though there are those of our number who are brilliant.

We should not go seeking an outlet for our leadership ability, though there are those among us who were born to lead.

We should not go seeking prestige, respect, gratitude, though most of us receive it far beyond our just deserts.

We should not go even in response to need! If I go only in response to need, how can I know where to go?

God responds to need: I respond to God.

We should not go at all—if we can conscientiously stay away.

This being true—and it is—why should we go?

There is no reason a human being should subject himself to this stern discipline of mind, body, and spirit—except the Divine Reason given by Him who said, "He who does not take his cross and follow me is not worthy of me."

There is no excuse for a person leaving family, friends, a society and a church which needs him, sometimes desperately—except for the Divine Excuse given by Him who said, "He who loves father or mother more than me is not worthy of me. . . ."

The only reason we go should be that, insofar as we can determine, we are following the Divine Imperative of Him who said, "This is my commandment, that you love one another as I have loved you. . . . You did not choose me, but I chose you, and appointed you that you should go . . . and bear fruit. . . ."

This being true . . . how could one such as *I* go?

"My grace is sufficient for you (2 Cor. 12:9) . . . "For if the readiness is there, it is acceptable according to what a man has, not according to what he has not" (2 Cor. 9:11). "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." (2 Cor. 4:7, RSV.)

Seven Stars... Seven Goals... Seven Candlesticks

Quadrennial Goals Dedication Service

by MRS. WILLIAM H. FULLER, *Secretary of Promotion, Erie Conference and newly elected Secretary of Promotion of Northeastern Jurisdiction*

The following Service was prepared for use at the annual meeting of the Woman's Society of Christian Service of Erie Conference. It seems appropriate that the message of inspiration to the Christian Churches of the first century, which comprises the book of Revelation, should be a theme for Christian women today in the local churches of our own land.

The author suggests that the worship center consist of: lighted cross in center background; below the cross a row of stars [1]; under the stars, a circular painting or poster of the symbol; "The Spirit of Christ for all of life"; on a table, a seven-branch candelabra at center; open Bible in front of candelabra.

THE LEADER *and* THE READER *should wear choir robes.*

A copy of the service should be in the hands of each member of the audience.

LEADER: In our right hand we hold seven stars: the seven goals for the new quadrennium. It is up to us individually and as a Woman's Society of Christian Service to determine how we attain these goals in the next four years.

So, *hitch your goals to the stars,*
And *hold high your lighted candles.*

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;" (Rev. 2:1, KJV.)

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches; . . ." (Rev. 2:7)

LEADER: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: . . . I will give to eat of the tree of life. . . ." (Rev. 2:2, 7, KJV.)

UNISON: I will commit myself to the spirit and principles of Christ.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works, and tribulation and poverty (but thou art rich); . . . be thou faithful unto death, . . ." (Rev. 2:9-10)

UNISON: I will accept responsibility in the total program of my church.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works, and where thou dwellest, and thou holdest fast my name, and hast not denied my faith . . ." (Rev. 2:13)

UNISON: I will interpret the place of educational institutions of the Woman's Division of Christian Service to others.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. . . . I will give unto everyone of you according to his works." (Rev. 2:19-23)

UNISON: I will confront my church with the challenge of recruitment for missionary and deaconess service.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain. . . ." (Rev. 3:1-2)

UNISON: I will create a fellowship without barriers, in my church and community.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works. Behold, I have set before thee an open door, and no man can shut it. . . ." (Rev. 3:8)

UNISON: I will identify myself with peoples of the world.

READER: "He that hath an ear, let him hear what the Spirit saith unto the churches."

LEADER: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3:15-16)

UNISON: I will speak and act boldly in Christ's name for justice and peace for all people.

LEADER: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

READER: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21)

LEADER: "Without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that He rewards those who seek Him." (Hebrews 11:6, RSV):

"This will be a time for you to bear testimony." (Luke 21:13, RSV.)

UNISON: He that hath an ear, let him hear, that we may have the spirit of Christ, for all of life.

[1] To make the rows of stars a string of outdoor Christmas lights was used: white 7 watt bulbs; 9-inch stars of white cardboard, fastened between bulb and socket. The line of lights was fastened on two strips of wood 4 feet long, hinged in the center for convenient handling of lights—16 inches apart. The stars were lighted following the words, "Hitch your goals to the stars," and remained lighted throughout the service.

CIRCLES *Worship and Program Suggestions*

The Resurgence of World Religions and the Need for Deepening Our Faith

by MRS. JOHN PAUL STONE
Western Jurisdiction Secretary of Christian Social Relations

Suggestion: **Arrange chairs in the shape of a horseshoe magnet. On a table at the open end of the horseshoe place a globe or map of the world and before it a picture of Christ.**

HYMN: "O Master of the Waking World," No. 480, *The Methodist Hymnal.*

DIRECTED MEDITATION: While we wait silently let us ask God to give each one of us a spirit of reverence. . . . More wisdom and greater courage to be truly Christian today. . . . We need our own faith strengthened. . . . Let us ask God to speak to us, and help us hear. Amen.

LEADER: The theme of the Second Conference on Missions of the Woman's Division was "Missions in the World Today." Rapid world changes call for a reappraisal of the missionary task. The world has grown so small that there are no "foreign" nations today. Every land is a mission land, and every Christian is a missionary!

A new strategy in the world mission of Christianity is needed for today. In many countries the Christian missionary program is associated in people's minds with imperialism, colonialism, and western culture. The rise of nationalism demands a new approach in Christian missions.

One of the greatest problems facing the Christian missionary today is the resurgence of ancient faiths. Bishop Subhan, himself a convert from Islam, says that the greatest obstacle in the path of the missionary enterprise today is Islam. Hinduism, never considered a missionary religion as are Buddhism, Islam, and Christianity, is resurging. In India some Christians are being reconverted to Hindusim. Buddhism is experiencing a revival. These non-Christian faiths are sending missionaries to the West—to the United States—in increasing numbers, and they find a fertile field.

What is the answer to this resurgence of other faiths?

(*The group might be divided into "conversation groups" of four or five women to talk about the answers, or two or three women may speak briefly on these answers. Use "This Is Our World," pages 18-21, and article in* WORLD OUTLOOK *for resource material.*)

I. As individuals we must not only *profess* the Christian faith, we must *live* it also—breaking down all barriers of race, color, and economic status. (See "Evangelism in a Changing World," January issue of THE METHODIST WOMAN.) We need a larger view of God! We must be better informed about the basic meaning of Christian beliefs.

II. We must understand these non-Christian religions at their best. The International Missionary Council has set up Ecumenical Centers for the study of non-Christian religions to help the missionary understand better the culture of those with whom she works. The Ford Foundation is providing funds for a center for the study of Buddhism in Rangoon. When a popular magazine such as *Life* publishes six articles on "World Religions," as it did in 1955, it is an indication of interest. How much do you know about these religions? To become informed takes time.

III. Christianity must not be carried to other lands in the spirit of religious imperialism. Cultural displacement is not the purpose. We send missionaries to other lands because it is a compulsion. The love of Christ is so pervading that it is imperative that we share. We must prove the vitality of the Christian faith in our lives if our missionaries are to make any impact on a non-Christian land. What we do affects what they say and do.

LEADER: We sit today with our chairs in the form of a horseshoe magnet with the picture of Christ at the center to remind us of a magnet's power to lift. May we become magnetized by His presence in our lives so that we might attract others to Him.

Follow up:

1. Note the number of times the resurgence of non-Christian religions has been mentioned in the study books of last few years.

2. Make scrapbook of articles in church and secular press dealing with the World Religions.

3. Obtain and study literature on the World's Religions. Buy some of these for your church library:

The Call of the Minaret by Kenneth Cragg, Oxford University Press.

The Inevitable Choice by Edmund Davison Soper, Abingdon Press.

Introducing Hinduism by Malcom Pitt, Friendship Press.

Introducing Buddhism by Kenneth Scott Latourette, Friendship Press.

Introducing Islam by J. Christy Wilson, Friendship Press.

4. As aids to strengthening your own faith read:

Strengthening the Spiritual Life by Nels F. S. Ferré, Harper Brothers.

The Christian Faith by Nels F. S. Ferré, Harper Brothers.

Your God Is Too Small by J. B. Phillips, The Macmillan Company.

QUIZ

1. Locate: Iai Girls' High School, Paine College, Mothers' Memorial, Aoyama Gakuin.

2. Identify: Dr. Hamako Hirose, Dr. Helen Kim, Dr. W. Vernon Middleton, Miss Marguerite Twinem.

3. Define: Open occupancy housing, Annuity Gift, status and indigenous leaders, Boundless Adventure.

4. State personnel needs in Alaska.

The Social Witness of the Local Church in the Ecumenical Movement

Text:

In Every Place a Voice, by Dr. Walter G. Muelder. Paper, 65 cents.

Guide:

The Guide for "The Social Witness of the Local Church in the Ecumenical Movement," by Mrs. David D. Jones. Paper, 35 cents.

(See *The Annual Announcement* [1] for additional materials.)

Pamphlets and Leaflets:

A Christian's Primer of the United Nations. 35 cents.

Making the World Church a Part of Family Life. 5 cents.

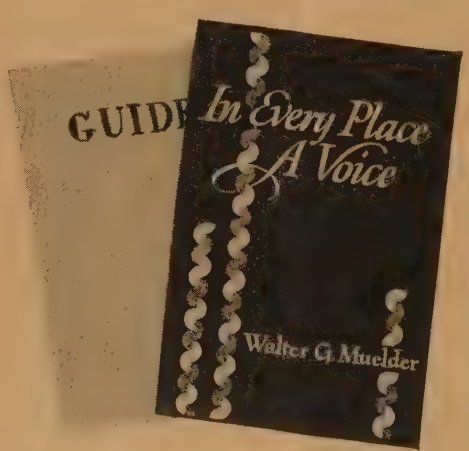
Workshop on World Understanding. 5 cents.

You Are There. 5 cents. 12 for 35 cents.

"We The Church"—a worship service (25 minutes) 15 cents. 2 for 25 cents.

"Men and Women in Church and Society" (World Council of Churches, 156 Fifth Ave., New York.) 15 cents.

Map of the World. Six colors with important mission and ecumenical centers. 50 x 72 inches. $2.00.



Mirrors of Human

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Compiled by MISS ELIZABETH

Japan

Text:

Cross and Crisis in Japan, by Charles W. Iglehart. Cloth, $2.50. Paper, $1.25.

Guide:

Adult Guide on "Japan," by Ada P. Stearns. Paper, 50 cents.

Supplementary Book:

This Is Japan by William Axling. Paper, 50 cents.

Ten Against the Storm by Marianna Nugent Prichard and Norman Young Prichard. Paper, $1.25.

(See *The Annual Announcement* [1] for additional materials.)

One-Act Plays:

Between Yesterday and Tomorrow, by Vern Rossman. Paper, 50 cents.

Fever-Heart, by Raymond Jennings. Paper, 50 cents.

Films and Recordings: [2]

Younger Brother.[2] A 30-minute sound film set in Japan. Rental, black and white, $8.00; color, $12.00.

From the Church at Nishio.[2] Approximately 70 frames. Reading script. $5.00.

Pamphlets and Leaflets:

Opening Christian Gateways in Japan, by Sallie Carroll. (60 pictures, 32 pages.) 60 cents.

Japanese Rural Vistas. Single copies free. Postage for quantity.

Fun and Festival from Japan, by Alice E. Gwinn and Esther L. Hibbard. Paper, 50 cents.

Map:

Political Map of Japan. Large, 40 x 30 inches. 75 cents each. Small, 13¼ x 11 inches, 50 cents a dozen.

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1957–1958

etary of Missionary Education

Christ, the Church, and Race

ext:

The Kingdom Beyond Caste, by Liston Pope. loth, $3.00. Paper, $1.25.

uide:

Adult Guide on "Christ, the Church, and Race," y Rosalyn Summer Sease. Paper, 50 cents.

upplementary Book:

Progress Against Prejudice, by Robert Root. loth, $2.50. Paper, $1.25.

See *The Annual Announcement* [1] for additional ma-rials.)

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One-Act Plays:

A House for Marvin, by Darius Leander Swann. 50 cents.

The Dark Places, by Mae Hurley Ashworth. 50 cents.

Roger Williams and Mary, by Albert Johnson. Cloth, $1.50. Paper, 75 cents.

Films and Recordings:

Broken Mask.[2] 30-minute sound film. Rental, color $12.00; black and white, $8.00.

Heart of the Neighborhood.[2] 29-minute sound film. Story of Marcy Center. Rental, $2.50.

Made in the U.S.A.[2] Filmstrip with 78 rpm records. Rental $2.50.

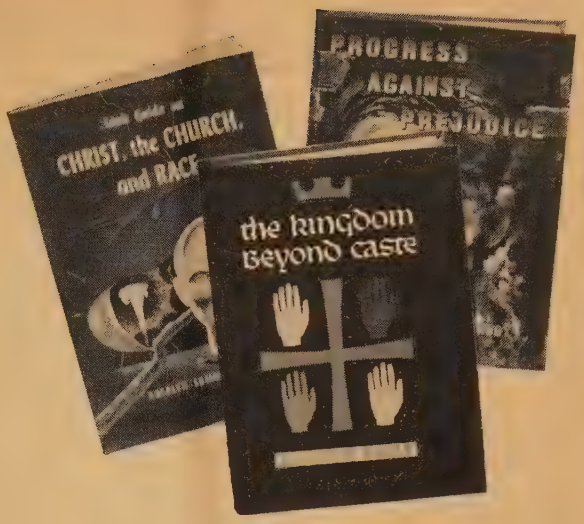
The New Commandment [2] Filmstrip with 78 rpm or long playing records. Rental, $2.50.

Pamphlets and Leaflets:

A Look at our Neighborhood Houses in the U.S.A. 50 cents.

Actions Speak Louder—in Christian Fellowship Without Racial Barriers, by Ruth L. Bartholomew. 60 cents.

Friendship Map Makers of the U.S.A. Large, 40 x 30 inches, $1.00; small, 13¼ x 11 inches, 50 cents a dozen.



The Gospel According to St. Mark

Text:

Disciples to Such a Lord, by Albert E. Barnett. Paper, 65 cents.

Guide:

Guide to "Disciples to Such a Lord," by Sue Pruitt Alexander, 35 cents.

Supplementary Book:

A Life of Jesus,[2] by Edgar J. Goodspeed. Cloth, $3.00. Paper, $1.25.

(See *The Annual Announcement* [1] for additional materials.)

Play:

One by One, by Betsy S. Wolfe. Based on St. Mark, introducing *Disciples to Such a Lord.* 25 cents.

Pamphlets and Leaflets:

Discipleship, by Mrs. Edwin B. White. Free. Postage for quantity orders.

Sowing the Seed, the Gospel of St. Mark (Revised Standard Version). 10 cents.

The Gospel of St. Mark (King James Version). 5 cents.

Student's Map of Palestine.[2] 22 x 34 inches. Paper, 75 cents. Cloth-backed paper, $1.50.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

Many of you will begin your first term of office June 1, 1957. This may well be the most important year to date in the history of our Woman's Society and Wesleyan Service Guild—important because the world is moving so fast, and the Christian is obligated under God to try to influence its course in the Spirit of Christ.

Some of you may have already made your plans, but even so, the following suggestions may still be helpful:

1. Every secretary and her committee members should be subscribers to THE METHODIST WOMAN $1.00 a year; and WORLD OUTLOOK $1.50 a year. (The combination subscription rate of $2.30 will be discontinued as of June 1). Each month THE METHODIST WOMAN has four pages of information and guidance in the area of Christian Social Relations. Some local committees meet for at least an hour or two each month and use the pages of THE METHODIST WOMAN as their worksheet.

2. At least one copy of the *Handbook on Christian Social Relations* (price 35 cents, Literature Headquarters) should be available to every committee. In addition you should have individual copies of *Activities for 1957-58* (free for postage).

3. The new filmstrip *This Is Christian Social Relations* can be used not only as a training tool for your committee, but also as a basis for discussion of various phases of the program of Christian Social Relations in circles or other extra meetings. Many district and conference secretaries of Christian Social Relations have this filmstrip for the use of their local groups. (It may be ordered from Miss Elizabeth Marchant, Secretary of Visual Education, 150 Fifth Ave., New York 11, N. Y. Price $4.00. This is the purchase price. It is not available for rental.)

4. Every local secretary of Christian Social Relations needs the fellowship, training, and experience that come from attendance at Conference Schools of Missions and Christian Service. Note the date and place of your own Conference School as published on pages 45-47 of THE METHODIST WOMAN for April.

5. Congress is still in session. Watch newspapers, TV programs, and listen to the radio to see what issues are still pending, that are of special concern to Christians. Check the January and March, 1957 issues of THE METHODIST WOMAN for guidance. If you do not already have the 1957 issue of *Register Christian Opinion*, send 10 cents for a copy at once to Literature Headquarters. Better still, send $1.00 for 15 copies!

6. Have you secured a copy of the new *Christian's Primer of Human Rights* now available at Literature Headquarters for 35 cents? This Primer will be a very important resource for your studies during the next year, especially the studies, "The Ecumenical Witness of the Local Church." (Text *In Every Place a Voice*) and "Christ, the Church, and Race."

7. The next three pages of THE METHODIST WOMAN give important information and guidance on housing needs in the United States. Special attention is given to th importance of removing "walls" discrimination in housing as o means of building a fellowsh without barriers in church a community. In some parts of t country segregated schools ha grown up because of housi "ghettoes." This article shou provide valuable help to grou in communities with housing need *Read it!*

8. In an early issue of T METHODIST WOMAN some excerp from stories of the ministry UNICEF around the world w appear. Some of the stories w show how, in some places, UNICE makes milk and medical suppli available to Church World Ser ice for distribution. *Watch f these stories!* Keep them in yo file for use as you cooperate wi other groups in your community planning your Hallowe'en UNICE Trick or Treat.

9. Be sure to follow throug with the information on the Alc hol Education Program in yo local church. See page 20 of Ma 1957, issue of THE METHODI WOMAN.

10. Finally, these suggestions f action indicate the great scope our responsibility. We cannot d everything, but we can choo the need that seems most urge in our own church and communit and we can "speak and act bold in Christ's name" wherever t voice is needed and wherever the is work that calls for Christian a tion.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

Who needs a home?

by MARGARET BENDER

WHO needs a roof over his head? Who wants an opportunity to live under better physical conditions that will end overcrowding, dilapidated facilities, poor sanitation, and other conditions that work a hardship on individuals and family life? Who needs broader experience of living with other people? Who requires room for psychological growth and emotional security?

The answers to these questions spell out the present housing needs in the United States. Opinions about this vary. Some groups see a need for two million new housing units a year.[1] A smaller figure would be a challenge to our resources and ability even if all housing requirements were uniform, but the questions above indicate they are not. Our national needs are varied: better apartment units within crowded city areas; adequate suburban and city houses for middle- and lower middle-income families; suitable housing for older people; and even better housing on the nation's farms.

Some of this housing will be built by private capital; some may be built cooperatively by groups of people realizing the savings that result from such group effort; some under the sponsorship of church and other non-profit organizations; and some will have to be built with the help of public funds.

Each family dwelling under its own vine and fig tree has long been an ideal. We all yearn for whatever picture this phrase evokes for us. When we stop to think about it, we want our fellowmen to have something resembling our picture. From time to time some of the characteristics of the housing we have desired have changed, but one aspect remains constant—the need for dignity and fitness to inspire pride of possession in its occupants. Actually, this characteristic is more important than such highly advertised and desirable features as built-in electric kitchens, breezeways, or sunken living rooms. But too often this need for dignity has not been recognized. One must not only be housed with dignity; he should also have some choice as to where he lives. His housing should give each individual adequate space in which to be his best self.

These unmet needs exist across the land. They affect large numbers of people in every area of the country. For minority groups, all of these needs are multiplied. In many places real estate agreements or policies force a concentration of minority groups in small, often blighted, areas. Tight credit, requirements for larger down payments than those required of others, and community and neighborhood unwillingness to admit minority groups often close to them the suburbs which provide room for families of the dominant group. Every housing need, with one exception, is much more acute among minority groups. This exception is the need of all groups—minority and majority—to rub shoulders with people of different racial, cultural, religious, or economic backgrounds.

The remainder of this article, therefore, will deal specifically with measures for making housing available on an open occupancy basis. In each community the reservoir of unmet need is greater in the case of minority groups, and often they should be met first—if this can be done without setting patterns of segregation and restriction.

It is important also to define clearly "open occupancy housing." This is housing open to anyone whose economic circumstances enable him to afford it, without any artificial restrictions based on race, nationality, or color. In some communities the picture is confused because open occupancy housing has been considered that which was open to minority groups even though on a completely segregated basis.

Available Resources

Demonstration Projects

Possibly the greatest handicap that faces the citizen today as he looks at the housing picture in his community is his lack of knowledge about the available resources in this field. An exploration of the services available from the Federal Government should be the first step. This includes advisory services and help in planning as well as a certain amount of financial assistance when necessary. Since the effort to get open occupancy housing financed by private capital is relatively new, this is a good place to begin.

One of the most encouraging aspects of the activities of the Federal Housing Administration (FHA) is its current encouragement of open occupancy demonstration projects, erected by private builders for the open market. These projects prove that there is an increasing demand for such housing and that it is a financially sound proposition. In cooperation with this approach, both the National Association of Home Builders and the Mortgage Banker's Association have initiated nationwide programs to explore new approaches to the problems of the building and financing involved.

It is estimated that there are

[1] *Housing Year Book.* Publication of National Housing Conference, Washington, D. C., 1956.

now forty open occupancy projects built by private industry with the help and encouragement of the FHA. These are not concentrated in any geographic area. Outstanding examples are: (1) the planned, integrated community now being developed around the Ford Motor Company's new assembly plant at Milpitas, California to house more than 1,000 families. The homes in this development will sell for from $11,000 to $13,000. (2) Concord Park Homes, near Philadelphia, is one of the first integrated housing projects to which FHA gave support. Houses are priced at $12,000 to $13,500. The sponsors of this project also are providing, through a similar project, homes costing between $17,000 and $22,000 in nearby Greenbelt Knolls. (3) There is a proposed 230-unit program in the $12,000 to $17,000 price range in Kansas City, Missouri—to be the area's first racially integrated project.

It is important to recognize, in connection with these demonstration programs, the increasing ability of nonwhites to assume financial responsibility for adequate housing. The shift of the nonwhite population from rural areas to industrial centers has been accompanied by an extraordinary increase in their income. From 1946 to 1954, the number of nonwhite families having incomes from $3,000 to $4,900 increased 168 per cent as against a 13 per cent increase for white families. Similarly, the number of nonwhite families with incomes of $5,000 and above increased 256 per cent as against 183 per cent for white families during the same period. Indications are that the increase from 1954 to the present should be even greater.[2]

These findings are important. Although a larger proportion of the nonwhites were previously in the very low income bracket, it is still true that numerous nonwhite families have come into a new economic status where their desire for adequate housing is now a financial possibility. If the community, the building industry, and the efforts of the FHA are combined, this should be provided on an open occupancy basis. It is important for citizens to know that regional race-relations officers of the FHA are available for advice in the following cities: New York; Philadelphia; Richmond, Virginia; Atlanta, Georgia; Cleveland, Ohio; Chicago; Dallas; St. Louis; Los Angeles; San Francisco.[3]

Cooperatives

Where private capital is unwilling or unable to finance the building of the needed amount of open occupancy housing, cooperative housing may be one of the answers. In such housing eight or more families decide to build cooperatively. Often a teachers' group, a religious organization, or a nonprofit housing group have sponsored cooperative projects to secure better housing in better neighborhoods for those in the middle-income bracket. Such groups may build an apartment house in which each member owns his apartment, or a group of individual homes. The person who stands to benefit most by such housing is the one whose income is reasonably steady, who is group minded, and who is planning to be a permanent resident. True cooperatives, as defined by the Cooperative League of the United States of America in accordance with the famous Rochdale Principles, should make no racial discrimination. Therefore, a cooperative is a good way to introduce open occupancy housing into a community.

A cooperative housing association is incorporated under the laws of the state with duly elected officers and directors. Wherever it is desirable to finance cooperative building through FHA insurance on the mortgage, the charter must be acceptable to that agency. The difference between this insurance and the cost of building must be invested in advance by the members.[4]

Urban Renewal

Slums and near slums are costly. In a typical city the citizen pays an average of $7.00 a year in taxes toward services in a blighted area and the area pays back only $4.25. In a good area the average citizen cost is $3.60, and the area pays back $11.30. Another city estimates that it spends annually $3[illegible] million more on its blighted areas than it gets back in taxes. One city finds that 40 per cent of its relief funds and 30 per cent of its city hospital expense are used for 6 per cent of its people who live in blighted areas.[5] When the cost in family life and warped personalities are added it becomes obvious that slums are something we cannot afford.

Urban renewal, now being undertaken in many communities, is designed to prevent and eliminate slums either by conservation, rehabilitation, or actual clearance and redevelopment. Urban renewal may be another way to effect a large measure of open occupancy housing. Many communities that have adopted workable plans have already declared in favor of open occupancy.

Some communities, however, will find adequate urban renewal projects beyond their immediate resources. Where slums and blight have already bitten deep and are a serious drain on municipal resources, the community is caught in a vicious circle. In some instances it is wise to break the vicious circle by supplementing community efforts and resources with help from the Federal Government. The Federal Government can provide help to local communities through: (1) loans and grants up to two-thirds of the cost of clearing slum areas or replanning

[2] From a speech made August 20, 1956 by Charles E. Sigety, Deputy Commissioner, Federal Housing Administration.

[3] Addresses can be secured from Federal Housing Administration, Washington, D. C.

[4] Information on this type of housing can be secured from your local FHA office. The booklet *Cooperative Housing Program*, is available from the Superintendent of Documents, Washington, D. C. for 15 cents.

[5] *Urban Renewal.* Government Printing Office, Washington, D. C., December, 1956.

ghted areas for rehabilitation;) special FHA mortgage to mini- ze the risk of private invest- nt in the rebuilding and reha- itation of replanned urban re- wal areas; (3) special FHA rtgage insurance for low-cost ivate housing, new or rehabili- ted, for displaced families; and) help in developing a workable ogram where such help is needed.

In attacking the slum problem e community itself, as its first p, develops a workable program action, based on an understand- g of its own problems, to elimi- te its slums and stop the process blight. In many communities e first step will be a thorough rvey—a basic analysis of its ighborhoods, its population nds, and a block by block anal- is of its slum and blighted areas. he second will be a sound, well- forced local housing code, and e third a "master plan" for the mmunity's development to put end to haphazard planning.

The other essentials are an ef- ctive administration organization run the program; and financial pacity to carry it out, using com- unity resources and revenues to uild a better city for the future. dequate plans for rehousing the milies that have to be moved thout creating another slum for em somewhere else, as often hap- ns, and full-fledged citizen par- cipation and support are also tal factors. It is important to member also that unless the prin- ples of open occupancy are care- lly guarded in such planning gregated patterns may "set" so mly that an opportunity to ange may not soon come again.

elocation of Families

It is important that the commu- ty be aware of the things that ust be safeguarded where urban newal projects are carried out. nce a large number of nonwhites e found to be living in urban re- wal project areas, it is important be constantly vigilant where earance of a project area is in- volved to be sure that displaced families are relocated in standard housing. A relocation report of the Urban Renewal Administration as of September, 1955, showed that nonwhite families comprised more than two-thirds of the relocated families. In 54 project areas in 31 cities, 18,267 of the 24,567 families relocated were nonwhite.

As substandard housing is reduced, the problem of housing minorities becomes greater because of a lack of equal opportunity in the housing market. The great need is to provide opportunities for minority groups in both existing and new housing. One factor that must be remembered is the difficulty of acquiring land for the requisite new housing.

City Housing Projects

Open occupancy housing can also be achieved through low-rent public housing projects operated by local housing authorities. Early in the public housing program, local authorities in cities such as Pittsburgh, New York, Chicago, Seattle, and Los Angeles decided to assign their eligible applicant families to public housing units without regard to race. In 1953 local housing authorities in more than 150 communities were required by state or local statutes to open projects on the same basis to all racial groups. Appraisal of the experience of local communities where housing is administered on an open occupancy basis can be summed up in the words of one director: "Give the people a chance! They'll get along." [6]

What the Individual Can Do

Most of the requisites for a program of open occupancy housing are available. The economic possibilities are good. Necessary machinery for implementing programs exists. The missing ingredients are human understanding of the situation and a real desire to overcome the lethargy of custom and do something about it. In all forty of the open occupancy housing projects constructed by private industry on which we have been able to check there are more nonwhite applicants ready to move in than can be accommodated if the interracial character of the housing is to be maintained. Securing suitable white tenants is the problem. Part of the reason for this is, of course, that the need for housing is greater among nonwhite groups. Among both groups there are probably those who prefer the safety of the accustomed to the adventure of learning to live with people whose background or color may be different.

The most important thing the individual can do is to explore for himself the possibilities of growth that lie in living with those who differ from his usual associates. Then he should try to interest others in doing the same thing. Imagination and resolve are needed, and a keen awareness of those points at which a community is ready to move forward. We must constantly remind ourselves that there is often more latent community support for things we feel ought to be done than we realize.

Polls taken in 1942 and 1956 measured the willingness of white populations to accept nonwhites in residential proximity by asking the question: "If a Negro of the same education and income as yours moved into your block, would it make any difference to you?" In 1942, 35 per cent of the total white population replied in the negative; in 1956 the percentage had risen to 51 per cent. In 1942, 42 per cent of the northern white population said "no"; and in 1956 it had risen to 58 per cent. In 1942, 12 per cent of white population in the south did not object, and in 1956, 38 per cent did not.[7] It is a tragic fact that our housing advances are lagging behind this public opinion.

[6] For more information about how some communities have gone about integrating public housing projects, see *Open Occupancy in Public Housing*, Government Printing Office, Washington, D. C., 20 cents.

[7] Reprint from *Scientific American*, December 1956, "Attitudes Toward Desegregation—A Report of the National Opinion Research Center."

Four of the six jurisdiction secretaries of Promotion finished their term of office this year. They have given tireless and efficient service, and their dedication to the task has been evident. In these messages, which they have prepared by request, they are sharing with secretaries of Promotion in the local Society, and incidentally in district and conference, the joyous experience which has resulted from their work.

GREETINGS

from MRS. L. F. HEMENWAY,
Northeastern Jurisdiction

To members of the Woman's Society of Christian Service, of the Wesleyan Service Guild, and District Members:

TOO often we neglect to tell you just how much you mean to us. Nothing great is ever achieved without a purpose, and we "unite the women of the church in Christian living and service; . . . support Christian work among women and children around the world; . . . develop the spiritual life; . . . study the needs of the world; . . . strengthen the local church and improve civic, community, and world conditions." The Society is a unit in a world-wide Christian fellowship. From the beginning Methodism has been a layman's church. We are Methodist women in a work which is a distinct and indispensable part of the church. Who can measure the benefits of such a Society? Who can withhold from the church the best that God has entrusted to her? May the spirit of Christ guide us for all of life together in this quadrennium.

Because you have given your officers confidence with which to build the Society, we want to thank you for helping to make our dreams come true. We are just as much interested in helping to solve the problems of the large Societies as those of the small Societies. Your officers serve you with a spirit of warm and sympathetic understanding. We sincerely believe that in helping you we are helped.

We miss the joy of knowing each one of you personally, but through the years we meet many of you on visits, in meetings, and in summer schools. Women are eager for information. They listen to voices over the radio and the television. They take part in discussion groups. The competition for their ears is keen. We are challenged to have well-planned programs if the voice of the Woman's S ciety is to be heard. Lack of thoughtful prepar tion for the meetings is an injustice to the gro you represent.

Our aim is to have a Society in each church whe ever possible, and to cultivate for a complete orga ization. Our strength lies in unity of effort. Leade ship is won by just ordinary people with more th ordinary determination who keep everlastingly a tive in the Society.

One of the great opportunities that comes to t secretary of Promotion is the thrill of itinerati missionaries on furlough or retired. The voices of t peoples we serve through the work of our missio aries are transmitted to us through the missionary words. We become aware of the spirit of Chr manifested in their lives. As the missionary shar her experiences, they become real and alive to t members who support the work through pray service, and gifts of money. Our women shou have an opportunity every year to hear and kn our missionaries. If your Society wants a m sionary speaker, your secretary of Promotion in t local Society should notify the district secreta who will place your request in the district pla when itinerating a missionary. The district m decide to bring a missionary to your subdistrict that members of several Societies may hear h

If your group wants help on committee work; programs are dull and lifeless, or if officers are n well informed, you need a Field Worker. Or t district secretary of Promotion should bring a tea of officers to your assistance. Your needs help the officers to formulate plans for a subdistrict lead ship training meeting. Every officer in the lo Society should give priority, personally, to the leadership meetings especially prepared for h The subdistrict meeting is also an excellent way bring together members of Societies in communiti

The Committee on Membership should "scour t community to bring in members." The committ should work as a team and be aware that perso interest is the best approach. Young women shou be encouraged to find a place of service in a frien Woman's Society and Guild. Let them know th the work is important to them and help them understand the organization and its history.

Our members should accept leadership in t local church. The new Committee on Local Chu Activities may choose from many opportunities serve—taking charge of a coffee hour, for instan when new church members are received, and ot similar activities promoting fellowship. The w of the Society is a ringing challenge to serve.

IN THE SPIRIT OF DISCIPLESHIP

by MRS. J. FLETCHER McLEOD, *Southeastern Jurisdiction*

THROUGH the past quadrennium the thought of discipleship has been at the center of emphases and plans. More than four hundred thousand members of the Woman's Society of Christian Service and the Wesleyan Service Guild in the Southeastern Jurisdiction have moved forward in this spirit.

The value of the member in the local Society cannot be stressed too much. Without a local woman interested in world missions there would be no local, district, conference or jurisdiction Society and no Woman's Division. Thus membership in a local Society or Guild is of great importance.

Reports are compiled at regular intervals, and the local member has a responsibility in helping to make a good picture. The local, district, and conference secretaries of Promotion have been faithful in this duty. The secretary of Promotion working closely with the president assists in advancing all phases of the work of the Society. Keeping the purpose of the Woman's Society ever before the local women is one reason for having a secretary of Promotion.

The members in the local Societies and Guilds have been responsible for the following gains during the past quadrennium in the Southeastern Jurisdiction: 127 Societies, 45,572 adult members, and an increase in per capita giving, bringing it now, for the jurisdiction, to $6.24. With these gains have come added responsibilities.

During the past four years the Jurisdiction Woman's Society of Christian Service and the Wesleyan Service Guild have ratified the Charter on Racial Policies. Several conferences in the jurisdiction have also taken this step.

Many churches that had been unorganized now have a Society or a Wesleyan Service Guild. The district secretaries of Promotion, as well as the conference secretaries, have used many and varied methods to bring others into the fellowship of the Woman's Society. One of these methods has been the itineration of field workers and missionaries within the jurisdiction. This involves careful planning and minute attention to detail, and the conference secretaries of Promotion have given fine service.

The Treasure Chest has been used faithfully in many Societies and Guilds. It has been a means of education as well as a way of increasing the giving for the missionary program of the Woman's Division, and we believe the countries in which the Woman's Division maintains work have become more real and vivid to the women through the use and promotion of the Treasure Chests.

Association with the secretaries of Promotion of other jurisdictions and with other members of the standing Committee on Organization and Promotion has been an enriching experience. It has been shared with the local Societies in a variety of ways. At the meetings of the standing Committee on Organization and Promotion, problems and requests from the local, district, conference and jurisdiction Societies are presented and given thoughtful attention.

Clinics at the Jurisdiction School of Missions and Christian Service have proved helpful. There has been joy in the sharing of successes; and a real concern to help where the work was not what it might have been.

The heritage of the past is to be used as a basis for the work today and as a stepping-stone for the future. The goals and symbol of the past quadrennium were ideals to work toward; and while these were not fully attained, they were—and are—helpful to Methodist women in daily living.

With the new quadrennium come some changes, and the secretary of Promotion in the local church has a few new responsibilities. We now have a chairman of Local Church Activities in the local Society, and a committee of the same name. The secretary of Promotion is a member of this committee. Questions regarding Local Church Activities are on the Promotion report blank. The secretary of Promotion in the local Society is now a member of the Committee on Finance. Secretaries of Promotion on all levels are to cooperate with the secretaries of Missionary Education in promoting the study "The Work of the Woman's Society of Christian Service and the Wesleyan Service Guild." The conference secretary of Promotion is now in the pattern of attendance at the Jurisdiction School of Missions each summer.

During this quadrennium, when one of the emphases of the total church program is on the local church, may each member of the Woman's Society and Guild accept responsibility in the program of the local church, remembering that church membership is the first responsibility of Methodist women.

The quadrennial theme, "The Spirit of Christ for All of Life," the symbol, and the seven goals, challenge all Methodist women as they seek to attain them. The need for more missionaries and deaconesses is a grave concern for all interested in the spread of Christian principles throughout the world. May each Methodist woman hear the call, and may the Spirit of Christ so direct all areas of life that His will may be done in all the world.

GIVE OF YOUR BEST TO THE MASTER

by GRACE W. ARNOLD, *Central Jurisdiction*

IS IT true that the world is becoming less altruistic and more selfish? Before I can give myself freely to any cause, do I have to ask the question—What is in it for me? What personal values will come to me from my service? Is it possible to give of myself unselfishly simply for the love of giving, and for my willingness to share with others?

Methodist women, numbering more than 1,800,000, have undertaken a tremendous task in attempting to realize the purpose of the Woman's Society of Christian Service. It calls for unselfish giving of oneself. The work of the Society consists of many and varied tasks. Paul stresses this in Romans 12: 4-8 (KJV). "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us. . . ." If the work of the Woman's Society is to be done successfully, every member must give her best.

In order that each member may give her best careful planning is necessary at all levels. Have you ever been to a Division, jurisdiction, conference, or district meeting and noticed how smoothly it ran, and then gone back and criticized the local Society, wondering why it could not run more smoothly? I shall never forget the first annual meeting of the Woman's Division I had the privilege of attending. I was intrigued by the smooth-running machinery of this mammoth organization. It seemed so simple. Mrs. J. D. Bragg was the president during the first quadrennium. Seemingly all she had to do was to "command the performance." But, I had opportunity to find out in some detail the hard work, planning, study and long hours that go into the execution of the work of the Woman's Division.

Have you ever heard these remarks? "The meetings are not interesting." "Only a few come." "The president did all the talking." "They spent all the time talking about raising money." "They spend money to buy materials that are never used." "They aren't doing anything."

A good Society doesn't just happen. If it is to be interesting, it has to be *made* so. Much planning and deep thinking go into a successful program. No one expects a business to flourish without planning, or a farm to yield a good crop without a great deal of cultivation. Why should we expect to put less into our Societies? As we give our best in our daily job, should we not also give of our best to the Master's work? Let us give that best and make our Societies increasingly "go, grow, and glow.

Four important items in any Society are: th leader, the group, the program, and a real commit ment to the task in hand.

Every Society must have good leadership. Dr Mary Beaucamp, of New York University, gives tw types of leadership which may be found in an group. They are the status leader and the indige nous leader.

The status leader is the president or the perso chosen to lead the organization. Indigenous leade ship may come from anyone within the grou Everyone at one time or another may lead, or ha potentials for leadership. Participants, throug their interest and abilities may often give leade ship in various activities if afforded an opportunity

Personal qualities contributing to effective leade ship are: physical and nervous energy, sense o purpose and direction, enthusiasm, friendliness an affection, integrity, technical mastery, decisiveness and intelligence.

The leader sees to it that the goals of the grou are kept clear. All activities of the Society shoul be kept within the framework of the purpose set b the Woman's Division. It is the duty of the leade to see that there is a continuous process of growth She acts as a harmonizer, coordinator and encou ager, and she must also be able to maintain goo relations outside of, as well as within, the group.

An effective Society should be concerned with th members in the group. Every member is importan and should play an active part. No president, n group of officers can run the Society successfull alone; every woman should feel a sense of belongin and importance. She must feel that her contribu tion is just as vital as anyone else's.

Am I willing to give of my best to make my So ciety what it should be? To know one's work in th Woman's Society of Christian Service is basic, bu it is not enough. There must be a real commitmen to the task in hand. Do I have a deep sense o loyalty to this program? Can I give to it utte self-devotion? Can I give unselfishly of my talent time, gifts and prayers that Christ's way of li may continue to spread throughout the world? A I truly my brother's keeper? Do I firmly believ in the Fatherhood of God and the Brotherhood o Man? The most influential persons in the worl today are *You* and *I*. Our combined dedication t the great work of peace and love will help to haste the coming of God's kingdom here on earth.

Am I willing to give my very best to help t achieve the purpose of the Woman's Society?

THRILLING ADVENTURE

by MRS. C. L. STRECH, *South Central Jurisdiction*

A TELEPHONE rang. A question was asked. The answer was given, "I can try." Who would ever guess that this simple sequence of events would start eight years of the most thrilling adventure one can experience in the service of kingdom building? Thrilling adventure really describes the office of secretary of Promotion in the Woman's Society of Christian Service, and I shall always be grateful to the Committee on Nominations that first gave me the opportunity of exploring this phase of our work.

This office offers an unparalleled opportunity to learn, and to interpret to others, the work of our magnificent organization. What greater joy can there be for a Christian than to see a new member whose spiritual life has been enriched and deepened through the emphasis placed on the individual's worth before God, and whose vision has been broadened through the world-wide scope of the work of the Woman's Society?

Three dominant factors prevail in the work of Promotion on any level: knowledge, concern, and action. How can one actively assist the president in "advancing *all* phases of the work of the Society," without a working knowledge of the total program? The secretary of Promotion, must *read, read* and *READ* to increase her knowledge of the organization and work of the Woman's Society. It is inspiring to read the mission study books and articles on the work of a missionary or deaconess in THE METHODIST WOMAN. In addition, *A Guide;* past and current issues of the annual reports of the Woman's Division, the jurisdiction and conference, with special attention to the organizational structure and the bylaws section; and the Handbooks for all lines of work are textbooks that must be studied diligently if the secretary of Promotion would increase her knowledge. Field leaflets and those dealing directly with Promotion, such as *A Widening Way, Oh, Yes, You Can,* and *Circles,* are essentials on the reading list.*

Enthusiasm increases with knowledge when the secretary of Promotion attends every meeting of the Woman's Society which she possibly can, especially those which widen fellowship through acquaintance with women from other Societies in the district, conference or jurisdiction. Nothing equals the contact with other women interested in the same great cause, or the experience of hearing firsthand from missionaries and workers. I remember vividly my own introduction to the real purpose and aims of the Woman's Society. The president of our very small group had attended the Conference Annual Meeting. She came home totally committed to that purpose and those aims—aims of which we had been only dimly aware. Such enthusiasm is contagious, and thus knowledge is expanded.

Along with knowledge we must have love or concern. The secretary of Promotion will be eager to share her knowledge with others revealing a concern that the high calling of the Woman's Society shall go forward. This concern for others is nurtured by a personal dedication to the spirit of Christ and a desire to see His Kingdom more nearly a reality through the work of promotion in the Woman's Society.

Being firmly convinced that the church and the Woman's Society offer the best opportunity for service to mankind, and that it will fulfill the need of every individual for spiritual growth, the secretary of Promotion expresses her concern by opening the doors of service and by enlisting others for membership in the Society. It becomes a concern of love, resulting in giving and receiving.

A Guide says, "the dictionary definition of *promote* gives the broad sweep of this office—to further, to encourage, to exalt, to contribute to growth, to advance" (page 9). This is the action part of the factors prevailing in the work of Promotion. It is the day-to-day participation that brings the fullest joy of the office. The joy that comes as you work with others in the Society as builders of the Kingdom cannot be measured on the lines of the report blank. The thrill of watching your Society grow strong through your participation in the Local Church Activities, the Committees on Membership, and on Finance, knows no bounds.

To keep ever before the Society the current aims, or goals, of the Woman's Division; to suggest methods and ideas for meeting those goals; to keep the purpose of the Woman's Society a living, vital part of *every* meeting; to increase or widen the fellowship of *interested* workers. These are the real challenges to any local, district, conference and jurisdiction secretary of Promotion.

Promotion is an open door that affords complete satisfaction and spiritual growth to any woman wanting to serve our Lord and His Church who will answer the call by saying, "Here am I—send me!"

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

WESLEYAN SERVICE GUILD

Mrs. Velma Jeter

Briscoe Photographic Service

AT THE annual meeting of Central Jurisdiction, the jurisdiction Woman's Society of Christian Service confirmed the election of Mrs. Velma Jeter of Orange, Texas, as jurisdiction secretary of the Wesleyan Service Guild. Mrs. Jeter is well qualified for this position. She served on the standing Committee of the Wesleyan Service Guild from 1948 until 1952 as a Member-at-Large, and is now serving as the Guild secretary of Texas Conference. As a member of Salem Methodist Church in Orange, she takes an active part in local church work. She is a public-school teacher, and the wife of a dentist, Doctor C. E. Jeter. Mrs. Jeter succeeds Miss Lillie Florence Arnold whose significant and creative work as jurisdiction secretary and as a member of the standing committee has done a great deal to promote the work of the Wesleyan Service Guild.

Quadrennial Goals

The fourth quadrennial goal is a call to every member of every Woman's Society of Christian Service and every Wesleyan Service Guild to confront the local church with the challenge of recruitment for missionary and deaconess service. The special call to Guild members is twofold: to help acquaint young people with the needs and the opportunities for this special kind of service, and to re-evaluate their own lives to find whether they should become missionaries or deaconesses. The need for skilled, experienced, mature women with a college education is tremendously urgent. In some special instances the age limit of thirty-five years may be waived. In the home missions program it is possible to become an "employed worker" in some of the Woman's Division institutions.

In Southeast Asia, Japan, Korea, India, Pakistan, Latin America and Africa the following workers are particularly needed:

Medical Work: Public Health nurses for mobile clinics; nurses to train nurses and for hospital administration; pharmacist; dietitian in hospital; occupational therapist; laboratory technicians for hospitals; medical technologist; anesthetist.

Teaching and Teacher Training: Christian education extension rural workers; music teachers and teachers of Christian education for theological seminaries; teachers of English; teachers of Home Economics; College English teachers with at least a Master of Arts degree; research specialist in child education; school librarian.

Counselors: Counselors for girls' hostels, trained in Christian education, child care or counseling.

Social Workers: Group workers for community centers, social workers for towns and cities.

In the Home Fields the following workers are needed:

Directors for community centers, neighborhood houses, residence halls for business girls (should have social work training and experience in institutional management.)

Social workers and kindergarten or day-care supervisors for community centers.

Rural church and community workers with background in Christian education and community organization, as well as rural sociology.

Teachers in Puerto Rico.

Teachers, dietitians and *dormitory directors* in mission schools in the United States and Alaska.

Nurses, technicians, dietitians in hospitals in the United States and Alaska.

If you are qualified for any of these positions, why not write to the office of Missionary Personnel today for further information? If you are interested in overseas work, write to Miss Marguerite Twinem; or in the home fields, to Miss Alpharetta Leeper. They are both located at 150 Fifth Avenue, New York 11, New York.

CHARTER OF RACIAL POLICIES
Ratified by the
WESLEYAN SERVICE GUILD
of
CALIFORNIA-NEVADA CONFERENCE
January 28, 1956

Resource Materials

Materials coming out of the National Study Conference on the Church and Economic Life are now available from the Department of the Church and Economic Life, National Council of Churches of Christ in the U. S. A., 120 East 23rd Street, New York 10, New York.

American Abundance, Message and Reports, 35 cents.

"If He Gains the Whole World . . . ?" Worship suggestions for programs related to The Church and Economic Life, 10 cents.

Applying Christianity in the Day's Work, 25 cents.

Your Christian Conscience and American Abundance, 35 cents.

Christian Perspectives for an Age of Abundance, 30 cents.

Union Membership as a Condition of Employment, 15 cents.

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STUDENT WORK

A STATEMENT ON MERGER OF STUDENT MOVEMENTS

By the Council of the National Methodist Student Commission

December 29, 1956 — Evanston, Illinois

THE National Methodist Student Commission, composed of elected representatives form state or similar area units, together with adult counselors of the Methodist Student Movement, meeting at Brevard College in August, 1956, was faced with a momentous decision. A general invitation had been received to enter into negotiations for a merger with the Presbyterian, U. S. A.'s Westminster Fellowship, the Disciples' Student Fellowship, and the United Student Fellowships of the Congregational-Christian and the Evangelical and Reformed churches. These groups had been negotiating for over a year, and the MSM had previously sent observers to the negotiations.

The National Methodist Student Commission deeply felt that in these times, God was calling the various denominations into closer unity; the form it might take being yet unknown. This call comes both in the nature of the world mission of the Church . . . and also from faithfulness to Christ in terms of understanding and living the *fact* of our unity in One Lord, One Faith. The National Methodist Student Commission also agreed that within the MSM there was poverty of understanding with respect to the ecumenical movement, and that to do anything real and lasting would require that it come as an outgrowth of the life and will of the MSM. We also recognized that to enter any ecumenical encounter required that one stand "self-consciously" as a Methodist who could know what he had to share and what he lacked as he encountered other traditions. . . .

There were sharp differences of opinion concerning the ultimate form that our unity would take—better interdenominational cooperation or organic unity of these student movements. . . .

The final vote taken, to negotiate rather than observe, was close (33 to 25) but the decision once made was received with a common acceptance. The statement of our action and other subsequent official statements, we would at this time like to reaffirm. In our Brevard action we made clear our uniqueness as an MSM as a student movement which considered itself a legitimate part of The Methodist Church, operating within the church and seeking to judge itself and the church. Indeed, we *are* The Methodist Church in the college and university. Therefore, . . . the MSM must be faithful to The Methodist Church and its related boards and agencies. It recognized that its action of necessity would not be consummated until an intensive program of education concerning the Methodist heritage and the ecumenical movement has been manifested within its life, and then only if this step was understood as God's will for it. The National Methodist Student Commission therefore entered into negotiations with the student movements concerned in good faith, negotiating for organic merger and in a deliberate attempt to move in this direction, but with the "understandings" that the action taken at Brevard were forced upon it by the MSM's very nature.

To "negotiate" with these other student Christian movements means that we, as an N.M.S.C., are committed to *explore* the possibilities of organic structure and unity, not as an end or significant achievement in itself, but as a partial expression of the unity which we seek—the unity to which our Lord is calling us. We have committed ourselves and our church only to exploration of our unity in Christ, and a thoroughgoing educational program concerning the ecumenical movement and the Methodist heritage in the Wesleyan tradition. Organic structural unity does not necessarily imply or produce spiritual unity; and, conversely, spiritual unity—the unity to which we felt called at the Brevard meeting—does not necessarily require organic structure or merger to be most fully and meaningfully expressed.

As an N.M.S.C. we are the national representative body of our total MSM. As such, we felt at Brevard and continue to feel *called* to *respond* to these opportunities of exploration and development of our sense of oneness in Christ; yet we should and must proceed in such a manner that the MSM remains faithful to its responsibility to The Methodist Church and to related boards and agencies.

The National Methodist Student Commission took the position that the Methodist Student Movement is organized within the structure of The Methodist Church and in relationship to boards and agencies, and that, therefore, the question of organic merger with other student movement can, and should be, carried to all the boards and agencies . . . of the church. It is probable that the following action would have to be taken:

(1) A vote of the National Methodist Student Commission.

(2) A vote of the Association of College and University Ministers of The Methodist Church.

(3) A vote of the Division of Educational Institutions of the Board of Education and a vote of the Board itself. Organic merger would involve local units which these agencies administrate.

(4) A vote of the National Conference of Methodist Youth. The National Methodist Student Commission is a part of it.

(5) A vote of the Boards of Education of Annual Conferences.

(6) A vote finally of General Conference.

In other words, it would be an action of the Methodist Student Movement in the larger terms. . . . Therefore, any steps toward merger will of necessity be gradual and not entered into hastily.

YOUTH WORK

MISSION STUDY MATERIALS FOR YOUTH

EACH year we marvel that the study themes chosen long in advance are so timely. This is particularly true for 1957-58 when the themes will be "Christ, the Church, and Race" and "Japan." It was in 1952, before the historic decision of the Supreme Court that leaders of twenty-eight denominations working together in the Joint Commission on Missionary Education agreed on the need for this study related to race. The study of Japan aims to help North Americans discover the implications of the Japanese renaissance for all Christendom. American Christians must face the full implication of their faith in this rapidly changing world.

Christ, the Church, and Race *

For seniors and older youth:

Seeking to Be Christian in Race Relations, by Benjamin E. Mays.

The author puts the race problem into its theological setting. This booklet which has been brought up to date shows how one's religious faith says something about his relations with others.

What Can We Do? by Ruth Douglas See.

In this action handbook suggestions are given for action in local church and community situations. The subject is handled in the wide context of home missions.

Sense and Nonsense About Race, by Ethel J. Alpenfels.

The author, a noted anthropologist, has brought together facts and illustrations which help to destroy race myths and superstitions.

Guide: **Youth Guide on Race Relations,** by Sara Little.

This *Guide* is related to all materials named above.

For Intermediates:

Room for Randy, by Jesse Jackson.

This story of a thirteen-year-old Negro boy and his friends shows the place of better intergroup relations in integration.

Guide: **"Junior High Program Guide on Race Relations,"** by Janice Bennett.

A helpful program guide on race relations.

Japan *

For seniors and older youth:

Ten Against the Storm, by Marianna Nugent Prichard and Norman Young Prichard.

Ten stories give a thrilling account of Japanese Christian leaders who rode out storms of danger and persecution to live their faith.

With Pen and Brush, by Margery Mayer.

This book, compiled by Miss Mayer, was written by high-school youth of Japan, who, through poems, essays, and drawings, express their problems and hopes.

Guide: **Youth Guide on Japan,** by Marianna Nugent Prichard.

This *Guide* suggests wide uses for all related materials.

Fun and Festival From Japan, by Alice E. Gwinn and Esther L. Hibbard.

A selection of games, songs, fellowship ideas, and other resources.

For intermediates:

The Full Circle, by Yoshiko Uchida.

This fictionized account of the story of Umeko Kagawa, daughter of a famous Japanese Christian, gives an intimate picture of daily life in Japan.

Guide: **"How to Use 'The Full Circle,'"** by June Parker Goldman.

Visual Aids

The filmstrip *It Happens Every Day* has been prepared especially for youth groups in their study of race. It gives a calendar of day-by-day experiences to show the sort of school and community situations in which young people find themselves.

Friendship Press

The Broken Mask is a black-and-white or color film for use with the race theme.

Younger Brother is a sound film for use with the Japan study.

Study Groups

These materials may be used to supplement the mission study units planned for Sunday sessions of the Methodist Youth Fellowship. Teachers, counselors, and youth will enjoy reading them. Some groups will wish to do more than can be accomplished in the limited time of a Sunday session of the church school. If so, the secretary of Youth Work will plan with the MYF council for a special study group. Other groups will use these materials in youth classes in the local church school of missions.

Boundless Adventure is the title of the programs for a World Friendship Group of Girls. These programs for girls meeting in study groups to become better acquainted with the work of the Woman's Division of Christian Service are designed to show the significance of Christian missions in the light of needs and trends in today's world. Some illustrations are from Japan and some will enrich the study on race.

A creative use of these materials will provide for study, action, and an incentive to grow as Christians.

Additional materials and resources are listed in the Annual Announcement of Literature Headquarters.

* Prices are listed in "Missionary Materials for Youth." Free leaflet available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Children's Work

Three new Jurisdiction Secretaries of Children's Work were elected at the Jurisdiction meetings this Spring. We welcome them and wish them joy in the service they will give in the Woman's Society of Christian Service. Their experience and training make them well qualified to promote the plans and programs of the work for children.

DORCAS HALL
Executive Secretary
Section of Education and Cultivation

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NORTHEASTERN JURISDICTION

MRS. GRANVILLE HOOPER

Mrs. Granville Hooper, of Cambridge, Maryland, has served four years as Northeastern Jurisdiction Secretary of Children's Work and has been actively at work in the Woman's Society of Christian Service since its organization, having been a Charter Member of Zion Woman's Society, Cambridge. She has had wide experience in the work of the Woman's Society of Christian Service for she has held office this entire time either in local, district, conference or jurisdiction Woman's Societies.

Mrs. Hooper's special interest is in the field of Children's Work. She has devoted her entire life to teaching children. A graduate of Maryland State Teachers College, at Towson, Maryland, she taught for five years in the elementary schools of Cambridge, and has worked continuously and intensively in her local church as well as in district and conference Children's Work.

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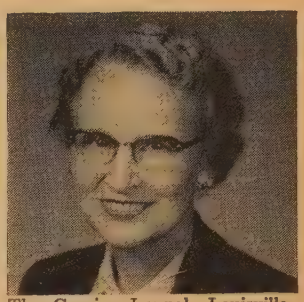
SOUTHEASTERN JURISDICTION

Mrs. C. G. Sledge of Louisville, Kentucky, wife of the minister of the Oakdale Methodist Church, was elected secretary of Children's Work of the Southeastern Jurisdiction at Knoxville, Tennessee, January 25th. A native of Clarksville, Tennessee, Mrs. Sledge graduated from Scarritt College for Christian Workers, Nashville, Tennessee, and did mission work in a Japanese-French Colony in Terry, Texas.



The Courier Journal, Louisville, Ky.

MRS. C. G. SLEDGE

Mrs. Sledge has served as District Director of Children's Work of the Board of Education for ten years, conference secretary of Children's Work for eight years, Director of the Scarritt Associate Program for two years, and is now president of the Louisville East and West District Itineris Club (Preachers' Wives).

Mrs. Sledge has two children, Rosemary and Clay Glenn, Jr., both of whom are married.

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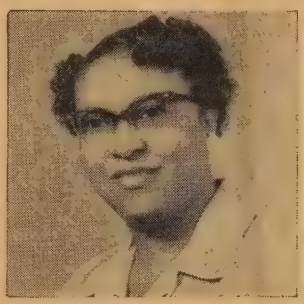
CENTRAL JURISDICTION



MRS. WILLIAM C. STROTHER, JR.

Mrs. William C. Strother, Jr., is now serving in her second quadrennium as jurisdiction secretary of Children's Work.

In college Mrs. Strother had the opportunity of doing practice social service work at the People's Community and the Sylvania Williams Centers in New Orleans, Louisiana.

After finishing college Mrs. Strother was employed by the former Woman's Home Missionary Society as a staff member of the Mothers' Memorial Center, Cincinnati, Ohio. She remained there until her marriage to the Reverend Mr. William C. Strother, Jr.

Mrs. Strother is vice-president of the Delaware Conference Woman's Society of Christian Service, Conference Director of Children's Work of the Delaware Conference, and a member of the Board of Trustees of the Friendship House in Philadelphia.

Since 1950, Mrs. Strother has taught in the Laboratory Schools of the Central and Northeastern Jurisdictions, and also in the Baltimore Area Leadership Schools held at Bennett College, Greensboro, North Carolina.

NORTH CENTRAL JURISDICTION

MRS. KENNETH A. DAYTON

Elected in March as the secretary of Children's Work for North Central Jurisdiction, Mrs. Kenneth A. Dayton of Indianapolis, Indiana, has served as local, district and conference secretary of Children's Work. She is now District Director of Children's Work for Indiana District.

Mrs. Dayton is a certified Laboratory Instructor in junior work and has directed Laboratory Schools. She has been dean of the children's camp connected with the Indiana Conference School of Missions and Christian Service.

The training of qualified leaders of children is one of Mrs. Dayton's major concerns. She feels it is important that leaders be made to realize their responsibility to boys and girls.

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SOUTH CENTRAL JURISDICTION

Mrs. W. F. Bates has served as Conference Director of Children's Work in the Little Rock Conference for several years. She has taught widely across the country in Leadership Schools, including many in the Indian Mission Conference in Oklahoma, and in churches of the Central Jurisdiction.

Shrader Photographer, Little Rock, Ark.

MRS. W. F. BATES

Mrs. Bates has served for one quadrennium on the subcommittee on Children's Work of the Interboard Committee on Missionary Education. She also served as vice-chairman of the Commission on Children's Work of the National Council of Christian Education of our church.

Local community affairs also have claimed Mrs. Bates' time and attention. She has served on the Child-Care Committee of the Little Rock Community Council; helped organize the Urban League of Greater Little Rock, and served as its president for several terms. At present Mrs. Bates is on the Board of Fargo State Training School for Negro Girls, and the Board of the Southern Regional Council.

WESTERN JURISDICTION

Broadway Foto, San Diego, Calif.

MRS. D. HENRY WYATT

Mrs. Virginia Bruett Wyatt is a native of Wisconsin. She is a graduate of the Chicago Training School, has a B.A. in Bible and an M.A. in Christian Education. She served as Director of Christian Education at First Methodist and Kingsley Churches in Milwaukee, Wisconsin; First Methodist Church in Phoenix, Arizona; and as Director of Children's Work in the First Methodist Church in Pasadena, California. In 1946, she married Dr. D. Henry Wyatt and since then has continued her work on a volunteer basis. She has been Head Counselor in many of the Southern California-Arizona Conference Junior Camps, and has taught in Laboratory Schools both in her own conference and in the California-Nevada Conference. Mrs. Wyatt has written for church magazines and church school curricula and for Friendship Press. For ten years she has been San Diego's Director of Children's Work. She has also served one term as Western Jurisdiction Secretary of Children's Work. She is a licensed local preacher.

New Family Leaflets

The Department of the Christian Family of the General Board of Education announces a new series of leaflets on Togetherness in Family Living. This series may be purchased individually or in sets including all seven leaflets.

The Togetherness Series has been written by parents who understand children and are doing a creative job of planning in their own families. They will fill a real need on the part of parents and should be distributed by local churches to parents of children in the church school or through parent-teacher meetings in the local church.

Togetherness Series

3073-C The Family Learns Togetherness by Mrs. George Harper
3074-C The Family Using Its Money by Clifford Knight
3075-C Let's Be Straight About Discipline by James L. Hymes, Jr.
3076-C Christian Attitudes Begin in the Family by John D. Rozeboom
3077-C Working Together in the Family by Dr. Thomas G. Webster
3078-C The Family Looks to the Church by Edward D. Staples
3079-C Discovering the Bible as a Family by Thomas B. Bennett II

Price, single leaflets, $1.00 per 100, 20 cents per dozen. Sets (one each of seven leaflets in an envelope) 15 cents each, $10.00 per 100. Each leaflet is printed in two colors with a photograph on the cover. Order from

Service Department
General Board of Education
P.O. Box 871, Nashville, Tennessee
Cash or check must accompany order.

LITERATURE and PUBLICATIONS

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.50. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

MRS. W. O. Jones, Route 1, Covington, Georgia, writes, "We have secured all of our renewals—17 for THE METHODIST WOMAN and two combinations."

Mrs. Martin Keiderling, secretary of Literature and Publications of South Methodist Church, Manchester, Connecticut, writes, "A schoolteacher in one of the Manchester (Conn.) elementary schools, Miss Sylvia Claflin, wrote the following song which we used at one of our Woman's Society meetings. It was so well received that I am sending it along to you."

THE METHODIST WOMAN and WORLD OUTLOOK

(Parody on "Mocking Bird Hill")

Oh, THE METHODIST WOMAN, you'd like it, I know,
And also WORLD OUTLOOK, together they go.
What a fine combination, they're just what you need,
So buy them together, a bargain indeed.

Tra-la-la, teedle-ee-dee-dee, I'm sure you'll agree,
They're both an inspiration, as you soon will see.
Tra-la-la, teedle-ee-dee-dee, why not get the two?
It's just the combination which will do most for you.

As an officer, you'll use their pages each day
For news of what's happening in our world today,
As a guide and a helper, you'll find they are great,
So order them both now, oh, please, do not wait!

Tra-la-la, teedle-ee-dee-dee, won't you, *you,* and you
Subscribe for both these magazines, come now, please do!
Tra-la-la, teedle-ee-dee-dee, you'll need them, I know,
And with them both beside you, in spirit you'll grow.

The office of Literature and Publications of the West Virginia Conference has been chosen for the Woman's Society of Christian Service Conference Loving Cup award for this year (June 1956-June 1957). It was presented at the annual meeting at Morgantown in May, 1957.

Emphases considered in this award are:

Highest number of Societies reporting.

Largest gain in number of subscriptions to THE METHODIST WOMAN.

Largest gain in number of subscriptions to the WORLD OUTLOOK.

Highest amount in Literature sales (this includes all money spent for literature and sent to Literature Headquarters for the magazine subscriptions).

Annual Announcement

The *Annual Announcement* of all the new publications of the Woman's Division of Christian Service, as well as Friendship Press publications, is now ready. We trust that you will order your *Annual Announcement* at once. This takes the place of the regular *Catalogue*, which will come out later in the year at the time when the revised *Catalogue* is usually printed.

Vincent April Camera Shop, Mt. Pocono, Pa.

Literature was displayed at the Conference on Missions, Buck Hill Falls, Pennsylvania.

SAMPLE REPORT

Send to your district secretary of Literature and Publications on or before October 1.

REPORT OF THE SECRETARY OF LITERATURE AND PUBLICATIONS

For the four months ending October 1, 1956

Name of Church First Methodist Post Office Winfield

District Winfield Conference Central Kansas

Jurisdiction South Central

I. *Program Materials*

1. Are you an active member of the Committee on Program? Yes
2. a. Does each member of the Society have a *Worship Booklet* for use in the monthly meetings? Yes

   b. Does each member of the Committee on Program have a copy of the *Program Book*? Yes
3. Do you use supplementary materials such as pamphlets, free leaflets, the latest *Annual Report of the Woman's Division of Christian Service,* THE METHODIST WOMAN, and WORLD OUTLOOK? Yes

II. *Other Leaflet and Pamphlet Literature*

1. a. Does your Society have a copy of the latest *Annual Report of the Woman's Division of Christian Service*? Yes

   b. Do you circulate it among the officers? Yes

   c. Do you use the *Handbook for the Secretary of Literature and Publications*? Yes
2. What other pieces of literature from Literature Headquarters have you used and found helpful? Handbook for each officer; Study books and related material on Methodist work; Of course, "The Methodist Woman" and "World Outlook"
3. a. Do you make a careful study of the literature *Catalogue* and of the back page of THE METHODIST WOMAN for new material? Yes

   b. Do you advise the officers concerning new available materials? Yes

   c. Explain I order new materials and have available for the officers in our Society.
4. a. Do you encourage the use of missionary materials for additional sessions with children? Yes

   b. How? By ordering the manuals prepared for children to use in additional sessions; through role playing, review, etc.
5. a. Do you encourage the use of Woman's Division materials prepared for a World Friendship Group of Girls? Yes

   b. How? By using the material in monthly programs for World Friendship Groups.

(Over)

SAMPLE REPORT

III. THE METHODIST WOMAN and WORLD OUTLOOK

Credit combination subscriptions in both columns.

	THE METHODIST WOMAN		WORLD OUTLOOK	
1. a. Subscriptions in force at the end of the last period:				
Woman's Society of Christian Service	35		25	
Wesleyan Service Guild	20	Total 55	20	Total 45
b. Less subscriptions expiring during this period:				
Woman's Society of Christian Service	10		10	
Wesleyan Service Guild	8	Total 18	8	Total 18
		37		27
c. Add renewals secured during this period:				
Woman's Society of Christian Service	9		10	
Wesleyan Service Guild	8	Total 17	8	Total 18
d. Add new subscriptions this period:				
Woman's Society of Christian Service	30		27	
Wesleyan Service Guild	20	Total 50	18	Total 45
e. Total subscriptions in force at the end of this period:	TOTAL 104		TOTAL 90	

2. What materials in THE METHODIST WOMAN do you find most helpful in the promotion of your work?

Circle materials. Stories from missionaries and deaconesses. Directives from Division officers.

3. Do you use your Subscription Record Book? Yes Give your Account Number 21-6565 Y 16

4. What special effort do you make to have each member subscribe to THE METHODIST WOMAN and WORLD OUTLOOK? Use tags "I subscribe, do you?" Tell a brief part of a stimulating article; tell members to read balance in the magazines.

I. M. Alert
Secretary of Literature and Publications

2 Survey Street
Address

Successville, Kansas

Jurisdiction Officers and Secretaries

Northeastern Jurisdiction

President	Mrs. John O. Mabuce	334 Baynes St., Buffalo 13, N. Y.
Vice-President	Mrs. Carl B. Searing	7216 Wayne Ave., Philadelphia 19, Pa.
Recording Secretary	Mrs. J. Howard Waring	24 University Pl., Orono, Me.
Treasurer	Mrs. Arthur H. MacCorkle	126 Beecher Ave., Cheltenham, Pa.
SECRETARIES		
Missionary Service in Home Fields	Mrs. Hillora Lewis	640 Beverly Rd., Pittsburgh, Pa.
Missionary Service in Foreign Fields	Mrs. Clyde LeMessurier	164 Terrace Park, Rochester 11, N. Y.
Christian Social Relations	Mrs. Emil M. Hartl	27 Wheeler St., Boston 16, Mass.
Promotion	Mrs. William H. Fuller	104 N. Main St., Union City, Pa.
Missionary Education	Mrs. T. T. Brumbaugh	80 Elm St., New Rochelle, N. Y.
Wesleyan Service Guild	Miss Nora J. Bubb	3801 Connecticut Ave., N. W., Washington 8, D. C.
Student Work	Mrs. Bernard E. Lenehan	33 Highfield Rd., Bloomfield, N. J.
Youth Work	Mrs. Adam D. Minnigh	1117 Chestnut St., Franklin, Pa.
Children's Work	Mrs. Granville Hooper	123 Vue de L'Eau St., Cambridge, Md.
Spiritual Life	Mrs. Austin Bagshaw	506 Church St., Spencer, W. Va.
Literature and Publications	Mrs. Arthur Wright	81 W. Main St., Webster, N. Y.
Supply Work	Mrs. Charles W. Marker	2 Hamilton Ave., Princeton, N. J.
Status of Women	Mrs. J. D. Nickey	901 Quincy Ave., Scranton 10, Pa.
Missionary Personnel	Mrs. Ewart E. Turner	1712 W. Genesee St., Syracuse 4, N. Y.

MRS. J. O. MABUCE
President of the Northeastern Jurisdiction Woman's Society.

Southeastern Jurisdiction

President	Mrs. David J. Cathcart	127 E. Maxwell St., Lakeland, Fla.
Vice-President	Mrs. Dow Hamrick	62 River St., Ellijay, Ga.
Recording Secretary	Mrs. Charles M. Henderson	4041 Walnut Grove Circle, Memphis 17, Tenn.
Treasurer	Mrs. Hubert Davis	Box 6005, Raleigh, N. C.
SECRETARIES		
Missionary Service in Home Fields	Mrs. Walter A. Davis	7 New Town Lane, Charleston 44, S. C.
Missionary Service in Foreign Fields	Mrs. C. D. Mahaffey	718 E. First St., Big Stone Gap, Va.
Christian Social Relations	Mrs. Robert L. Wilcox	5317 Green Valley Rd., Box 6082, Knoxville, Tenn.
Promotion	Mrs. William B. Bourne	P. O. Box 541, Brunswick, Ga.
Missionary Education	Mrs. E. L. Glossbrenner	3814 Hawthorne Ave., Richmond 22, Va.
Wesleyan Service Guild	Mrs. E. V. Ennis	1536 Holland Ave., Norfolk 9, Virginia.
Student Work	Mrs. O. D. Thomas	P. O. Box 2523, University, Ala.
Youth Work	Mrs. Carl H. King	310 S. Fulton St., Salisbury, N. C.
Children's Work	Mrs. C. G. Sledge	3806 Southern Parkway, Louisville 14, Ky.
Spiritual Life	Mrs. H. T. Tipps	Box 223, Clarksville, Tenn.
Literature and Publications	Miss Nancy M. Cawood	112 French Ave., Winchester, Ky.
Supply Work	Miss Mary Lena Wisehart	25 W. Villa Pl., Ft. Thomas, Ky.
Status of Women	Mrs. Dan K. Moore	Sylva, N. C.
Missionary Personnel	Mrs. Charles F. Ratcliffe	13 S. Hathaway Rd., Spring Hill, Ala.

MRS. DAVID CATHCART
President of the Southeastern Jurisdiction Woman's Society.

Central Jurisdiction

President	Mrs. Louis H. Fields	Kentucky State College, Frankfort, Ky.
Vice-President	Mrs. O. B. Coe	114 Cherry St., Waco, Texas
Recording Secretary	Mrs. B. Wade Graves	1218 Florida St., San Antonio, Texas
Treasurer	Mrs. William A. Henry	1007 Poplar St., Wilmington 1, Dela.
SECRETARIES		
Missionary Service in Home Fields	Mrs. P. C. Holland	1025 Fuller St., Knoxville 15, Tenn.
Missionary Service in Foreign Fields	Mrs. J. W. Golden	1106 S. Orleans St., Memphis 6, Tenn.
Christian Social Relations	Mrs. John W. Curry	163 S. Coit St., Florence, S. C.
Promotion	Mrs. George W. Carter, Jr.	2021 Louisiana Ave., New Orleans 15, La.
Missionary Education	Mrs. M. M. Drake	1032 Second Ave., S., Nashville, Tenn.
Wesleyan Service Guild	Mrs. Velma Jeter	1202 Third Ave., Orange, Texas
Student Work	Mrs. Hilda B. Thomas	234 Randolph Pl., N. E. Washington 2, D. C.
Youth Work	Mrs. W. F. Calbert	1425 22nd St., Gulfport, Miss.
Children's Work	Mrs. William C. Strother, Jr.	5101 Brown St., Philadelphia 39, Pa.
Spiritual Life	Mrs. Edward L. McAllister	852 Oakland Ave., Kansas City 1, Kan.
Literature and Publications	Mrs. L. G. Israel	1317 Florida St., Baton Rouge, La.
Supply Work	Mrs. Fletcher Dixon	2908 Audubon St., New Orleans, La.
Status of Women	Mrs. T. E. Taylor	1112 E. 8th St., Chattanooga, Tenn.
Missionary Personnel	Miss Grace W. Arnold	2746 Hedgewood Dr., N. W., Atlanta 11, Ga.

MRS. LOUIS H. FIELDS
President of the Central Jurisdiction Woman's Society

Clip and paste in the *Seventeenth Annual Report*, page 290

In Memoriam

Miss Sue L. Barrow, known to a wide circle of friends as "Daisy," died at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey on January 19, 1957, a few days after her eighty-second birthday.

Miss Barrow served the former Woman's Home Missionary Society of the Methodist Episcopal Church as secretary to the national corresponding secretary and later as secretary to the national treasurer. She retired because of poor health early in 1939.

Miss Annie Trawick, a retired deaconess, died March 8, 1957, at Opelika, Alabama. Miss Trawick was born in Marvyn, Alabama, and was graduated from Scarritt Training School in 1906 when it was located in Kansas City, Missouri. In active service for 32 years as a deaconess, she was retired from Wesley House, Meridian, Mississipi, in 1938, where she served for 13 years.

Miss Caroline Nelson was born in Rock Island, Illinois, January 5, 1881. Prior to her missionary service Mis Nelson taught four years in the coun try schools in Burt County, Nebraska In 1906 she sailed for India. Sh served in the Howard Plested Me morial Girls' School in Meerut, th Avery Girls' School in Ajmer, an from July 1940 to January 1943, di occupational therapy and evangelis at the Madar Union Sanatorium i Madar.

Miss Nelson returned to the Unite States in 1943 and was retired i 1945. She passed away at the Robi croft Home in Pasadena, California o March 4, 1957 after an illness of se eral weeks.

Jurisdiction Officers—Continued

North Central Jurisdiction

President	Mrs.	Paul D. Spencer	991 Parkside Dr., Alliance, Ohio
Vice-President	Mrs.	Clarence Tompkins	1156 N. 19th St., Ft. Dodge, Iowa
Recording Secretary	Mrs.	Alvin Rau	1123 11th St., Rapid City, S. Dak.
Treasurer	Mrs.	R. C. Lawrenson	107 N. Helen St., Sioux City, Iowa
SECRETARIES			
Missionary Service in Home Fields	Mrs.	Wilmer T. Phillips	202 N. 2nd St., River Falls, Wis.
Missionary Service in Foreign Fields	Mrs.	Henry V. Loeppert	9523 Ridgeway Ave., Evanston, Ill.
Christian Social Relations	Mrs.	K. L. Urban	4010 70th St., Des Moines, Iowa
Promotion	Mrs.	Earl W. Douglas	4607 N. Seeger St., Cass City, Mich.
Missionary Education	Mrs.	Vaughn Simons	3047 Griest Ave., Cincinnati, Ohio
Wesleyan Service Guild	Miss	Frieda Blum	508 1st Ave., S. E., Hampton, Iowa
Student Work	Mrs.	Arthur W. Hepburn	Templeton Bayou, Fremont, Wis.
Youth Work	Mrs.	L. N. Davenport	118 W. Homer St., Harrisburg, Ill.
Children's Work	Mrs.	Kenneth A. Dayton	R. R. 11, Box 562, Indianapolis 19, Ind.
Spiritual Life	Mrs.	Arthur T. Loberg	1291 Terrace St., Muskegon, Mich.
Literature and Publications	Mrs.	J. W. Anderson	210 N. Lincoln St., Redwood Falls, Minn.
Supply Work	Mrs.	Julius Haworth	Cicero, Ind.
Status of Women	Mrs.	Peter Kittell	600 N. Main St., White Hall, Ill.
Missionary Personnel	Mrs.	A. E. Blomberg	233 S. Quincy St., Hinsdale, Ill.

MRS. PAUL D. SPENCER
President of the North Central Jurisdiction Woman's Society.

South Central Jurisdiction

President	Mrs.	W. E. Horton, Jr.	3655 Piping Rock Lane, Houston 19, Texas
Vice-President	Mrs.	W. D. Ford	1324 Ash St., Lawton, Okla.
Recording Secretary	Miss	Mary Elizabeth Klingner	1529 Elm, Springeld, Mo.
Treasurer	Mrs.	Wayne Harrington	Box 448, York, Nebr.
SECRETARIES			
Missionary Service in Home Fields	Mrs.	M. L. Norris	1201 N. Sheldon St., Clovis, N. M.
Missionary Service in Foreign Fields	Mrs.	A. R. Marquardt	825 S. 37th St., Lincoln 8, Nebr.
Christian Social Relations	Mrs.	Earl D. Cotton	2023 Schiller St., Little Rock, Ark.
Promotion	Mrs.	Lee Tidwell	655 Robinson Pl., Shreveport, La.
Missionary Education	Mrs.	E. L. Reid	301 Bellevue, Cleburne, Texas
Wesleyan Service Guild	Mrs.	H. C. Pletz	P. O. Box 8192, San Antonio, Texas
Student Work	Mrs.	Forrest A. Fields	2321 N. W. 21st St., Oklahoma City 7, Okla.
Youth Work	Mrs.	Gordon Bennett	1632 Sayles Blvd., Abilene, Texas
Children's Work	Mrs.	W. F. Bates	125 Atkins, N., Little Rock, Ark.
Spiritual Life	Mrs.	Forest E. Dudley	Box 556, Pittsburg, Texas
Literature and Publications	Mrs.	W. F. Cooley	301 S. Boulder, Russellville, Ark.
Supply Work	Mrs.	Sam B. Dunbar	7272 Canal Blvd., New Orleans 24, La.
Status of Women	Mrs.	Jack Simms	6319 Richmond, Dallas 14, Texas
Missionary Personnel	Mrs.	Kenneth McGill	Box 344, Canton, Kan.

MRS. W. E. HORTON, JR.
President of the South Central Jurisdiction Woman's Society.

Western Jurisdiction

President	Mrs.	E. M. Tilton	738 S. E. Kane St., Roseburg, Oregon
Vice-President	Mrs.	A. R. Burgett	2361 S. Franklin St., Denver 10, Colo.
Recording Secretary	Mrs.	Marion Averill	Choteau, Mont.
Treasurer	Mrs.	Fred Olson	3136 W. 36th Ave., Denver 11, Colo.
SECRETARIES			
Missionary Service in Home Fields	Mrs.	Henry Haines	456 8th St., Idaho Falls, Idaho
Missionary Service in Foreign Fields	Mrs.	George Berry	1627 N. Fifth St., Grand Junction, Colo.
Christian Social Relations	Mrs.	John Paul Stone	4661 59th St., San Diego 15, Calif.
Promotion	Mrs.	F. W. Batten	P. O. Box 655, Dos Palos, Calif.
Missionary Education	Mrs.	Arthur L. Young	1040 Ave. B., Redondo Beach, Calif.
Wesleyan Service Guild	Mrs.	Clarence K. Jones	1775 Circle Dr., Reno, Nev.
Student Work	Mrs.	A. A. Phillips	2126 Baseline, Boulder, Colo.
Youth Work	Mrs.	Elmer Beckman	P. O. Box 337, Aberdeen, Wash.
Children's Work	Mrs.	D. Henry Wyatt	Julian, Calif.
Spiritual Life	Mrs.	Harvey L. Livingston	4106 W. 63rd St., Los Angeles 43, Calif.
Literature and Publications	Mrs.	Newton W. Temple	21015 Marine View Dr., S. W., Seattle 66, Wash.
Supply Work	Mrs.	Henry Nelson	1817 Alder St., Boise, Idaho
Status of Women	Mrs.	Thomas Swayze	College of Puget Sound, Tacoma 6, Wash.
Missionary Personnel	Mrs.	Warren A. Bonner	604 Franklin St., Napa, Calif.

The Photo-Lab Studio, Roseburg, Ore.

MRS. E. M. TILTON
President of the Western Jurisdiction Woman's Society

Clip and paste in the *Seventeenth Annual Report*, page 291

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FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR
Marguerite Harr

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriatio 1956-57
Central:							
Central Alabama	$ 512.45	$ 37.60	$ 550.05	$ 1,600.00	.....	.....	$ 550
Central West	1,211.00	94.00	1,305.00	1,740.00	.....	$ 10.00	1,315
Delaware	6,484.22	315.00	6,799.22	10,000.00	$ 750.00	55.00	7,604
East Tennessee	520.44	139.00	659.44	1,100.00	123.77	3.00	786
Florida	720.00	100.00	820.00	1,200.00	10.50	12.18	842
Georgia	1,028.12	50.00	1,078.12	3,600.00	.....	3.55	1,081
Lexington	10,110.13	758.50	10,868.63	10,000.00	236.00	.....	11,104
Louisiana	1,417.50	166.50	1,584.00	4,050.00	20.00	.....	1,604
Mississippi	661.45	153.50	814.95	3,200.00	.....	.....	814
North Carolina	1,375.00	6.00	1,381.00	2,600.00	.....	.....	1,381
South Carolina	3,563.67	228.75	3,792.42	5,000.00	218.60	.....	4,011
Southwest	617.78	17.00	634.78	1,485.00	6.00	6.00	646
Tennessee	1,150.00	174.00	1,324.00	3,000.00	.....	11.00	1,335
Texas	2,394.15	225.00	2,619.15	3,450.00	218.77	.....	2,837
Upper Mississippi	505.64	13.50	519.14	1,618.00	46.30	.....	565
Washington	4,353.85	1,114.08	5,467.93	8,000.00	436.91	168.07	6,072
West Texas	1,340.00	131.50	1,471.50	1,900.00	.....	1.00	1,472
Central Jurisdiction	162.20	.....	162.20	.....	.....	.....	162
Total	38,127.60	3,723.93	41,851.53	63,543.00	2,066.85	269.80	44,188
North Central:							
Detroit	102,244.47	3,695.33	105,939.80	158,700.00	4,070.70	209.73	110,220
Illinois	135,386.24	6,936.72	142,322.96	183,000.00	3,199.60	512.26	146,034
Indiana	73,515.96	6,323.29	79,839.25	124,000.00	3,414.50	501.22	83,754
Iowa-Des Moines	83,659.00	6,771.72	90,430.72	125,000.00	6,226.33	309.97	96,967
Michigan	71,557.85	3,560.25	75,118.10	102,000.00	3,054.84	321.92	78,494
Minnesota	53,624.83	2,727.44	56,352.27	95,000.00	1,672.50	59.96	58,084
North Dakota	15,780.34	430.00	16,210.34	25,000.00	573.00	103.64	16,886
North Indiana	80,826.65	4,387.93	85,214.58	14,120.00	5,602.00	757.95	91,574
North Iowa	90,963.85	3,525.86	94,489.71	165,500.00	5,331.70	223.89	100,045
North-East Ohio	142,765.37	6,362.86	149,128.23	240,000.00	5,354.64	758.36	155,241
Northwest Indiana	46,635.57	2,339.21	48,974.78	80,000.00	2,120.42	348.05	51,443
Ohio	205,211.32	9,668.36	214,879.68	322,000.00	8,296.80	1,252.20	224,428
Rock River	148,286.92	7,436.19	155,723.11	217,192.00	3,653.10	319.34	159,695
South Dakota	21,775.64	994.80	22,770.44	36,000.00	1,349.14	32.70	24,152
Southern Illinois	38,533.70	5,393.12	43,926.82	60,650.00	1,584.19	249.43	45,760
West Wisconsin	27,488.93	650.06	28,138.99	41,000.00	1,171.27	33.75	29,344
Wisconsin	40,438.67	1,900.00	42,338.67	61,100.00	1,678.78	119.88	44,137
North Central Jurisdiction	300.00	.....	300.00	.....	.....	.....	300
Total	1,378,995.31	73,103.14	1,452,098.45	2,184,262.00	58,353.46	6,114.25	1,516,566
Northeastern:							
Baltimore	72,543.06	3,211.50	75,754.56	130,000.00	3,618.63	141.69	79,514
Central New York	34,785.75	644.31	35,430.06	55,000.00	1,040.30	95.36	36,565
Central Pennsylvania	40,302.17	715.00	41,017.17	56,000.00	2,072.57	247.05	43,336
Erie	53,179.03	432.95	53,611.98	87,000.00	1,648.47	472.74	55,733
Genesee	41,608.91	1,105.70	42,714.61	72,000.00	1,297.62	4.00	44,016
Maine	7,006.13	34.50	7,040.63	10,000.00	251.61	3.51	7,295
New England	22,674.91	188.50	22,863.41	38,500.00	2,124.17	83.86	25,071
New England Southern	17,621.39	.....	17,621.39	25,000.00	574.81	55.09	18,251
New Hampshire	5,022.65	250.18	5,272.83	8,500.00	148.71	3.00	5,424
New Jersey	40,544.10	1,062.22	41,606.32	58,000.00	2,465.96	90.47	44,162
New York	27,188.99	3,153.71	30,342.70	43,000.00	269.05	72.37	30,684
New York East	46,482.85	2,145.77	48,628.62	58,750.00	1,666.44	282.10	50,577
Newark	53,187.00	1,644.29	54,831.29	75,450.00	1,329.81	111.73	56,272
Northern New York	20,997.86	580.25	21,578.11	31,500.00	404.36	70.86	22,053
Peninsula	33,160.61	109.59	33,270.20	48,000.00	1,042.00	102.76	34,414
Philadelphia	62,346.30	3,880.76	66,227.06	102,000.00	1,790.66	374.91	68,392
Pittsburgh	87,130.78	1,815.11	88,945.89	102,000.00	2,389.97	192.76	91,528
Puerto Rico Provisional	20.00	.....	20.00	60.00	.....	.....	20
Troy	39,816.56	904.17	40,720.73	58,800.00	839.53	127.46	41,687
West Virginia	90,729.52	7,724.70	98,454.22	128,000.00	4,083.59	224.76	102,762
Wyoming	42,671.96	1,094.40	43,766.36	57,000.00	291.00	223.39	44,280
Northeastern Jurisdiction	282.00	.....	282.00	.....	.....	.....	282
Total	839,302.53	30,697.61	870,000.14	1,244,560.00	29,349.26	2,979.87	902,329
South Central:							
Central Kansas	96,623.73	7,910.05	104,533.78	173,000.00	4,921.80	481.40	109,936
Central Texas	40,875.06	11,608.06	52,483.12	92,000.00	2,617.20	111.86	55,212
Indian Mission	848.12	2.50	850.62	1,200.00	28.78	10.14	889
Kansas	53,697.89	5,301.19	58,999.08	100,000.00	2,037.00	383.00	61,419
Little Rock	47,560.46	8,554.88	56,115.34	77,400.00	3,331.37	53.29	59,500

IRST NINE MONTHS 1956—1957

F MISSIONS—THE METHODIST CHURCH
easurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 451.99	$ 550.05		$ 45.07	$ 29.26		$ 4.50		$ 628.88
1,347.34	1,315.00		196.15	114.00		4.17		1,629.32
6,932.83	5,504.25	$ 2,099.97	202.05	382.50		16.00		8,204.77
527.00	786.21		24.27	122.45	$ 12.66	3.90		949.49
880.00	842.68		65.00	56.50				964.18
1,034.99	1,081.67		96.53	170.00		5.79		1,353.99
10,680.24	11,104.63		395.80	249.50	988.67	15.00		12,753.60
1,625.53	1,604.00		119.74	190.58		6.00		1,920.32
873.28	814.95		233.28	66.50	15.00	5.00		1,134.73
1,717.50	1,381.00		115.23	69.00		7.00		1,572.23
2,428.40	4,011.02		327.11	89.00	9.00	11.00		4,447.13
688.55	646.78		44.45	62.43				753.66
1,127.32	1,335.00		80.00	124.00		4.00		1,543.00
2,838.02	2,837.92		150.00	157.10		10.00		3,155.02
328.25	565.44		50.00	22.70		9.07		647.21
4,340.99	6,072.91		445.21	397.40	393.12	10.00		7,318.64
1,656.00	1,472.50		165.73	138.60		5.00		1,781.83
67.39	162.20			83.23				245.43
39,545.62	42,088.21	2,099.97	2,755.62	2,524.75	1,418.45	116.43		51,003.43
104,494.66	106,807.79	3,412.44	6,520.01	9,974.44	1,298.61	102.79		128,116.08
145,191.38	128,335.88	17,698.94	8,146.37	20,065.95	1,203.00		2,519.99	177,970.13
83,710.51	81,504.97	2,250.00	6,288.87	10,591.35	742.22	73.10		101,450.51
91,659.52	90,464.52	6,502.50	6,958.56	9,689.10	9,038.65	110.26		122,763.59
71,961.16	71,894.86	6,600.00	5,701.19	9,713.78	2,894.67	77.22		96,881.72
57,312.04	57,170.09	914.64	4,726.37	12,215.57	369.73	74.84		75,471.24
16,577.82	16,886.98		1,548.75	2,660.48	150.00			21,246.21
88,764.72	91,574.53		6,090.60	8,319.59		67.43		106,052.15
92,423.26	96,178.66	3,866.64	7,389.81	9,264.45	1,406.61	100.00		118,206.17
153,374.82	147,441.29	7,799.94	9,837.47	14,801.45	888.30	127.24		180,895.69
47,850.23	51,443.25		3,452.54	5,707.62	65.50	54.08		60,722.99
219,064.79	224,428.68		15,361.97	22,440.15	1,245.00	180.95		263,656.75
148,973.82	156,338.27	3,357.28	6,737.53	12,163.43	1,209.00	84.13	150.00	180,039.64
19,773.13	24,152.28		1,975.52	3,459.01		25.00		29,611.81
45,034.47	45,510.44	250.00	4,647.90	8,410.34	437.00	39.51		59,295.19
25,579.03	29,344.01		1,979.62	3,729.94	683.54	31.60		35,768.71
41,965.61	44,137.28		3,190.33	4,840.74	355.75	32.18		52,556.28
100.00	300.00							300.00
1,453,810.97	1,463,913.78	52,652.38	100,553.41	168,047.39	21,987.58	1,180.33	2,669.99	1,811,004.86
92,542.31	65,489.91	14,024.97	7,720.78	8,506.76	4,698.85	86.84		100,528.11
19,041.61	36,565.72		2,954.32	2,860.15	153.66	45.00		42,578.85
39,096.59	36,410.15	6,926.64	3,698.19	3,565.39		52.00		50,652.37
55,235.89	50,483.22	5,249.97	5,690.04	6,203.40	400.00	47.29	300.00	68,373.92
41,533.40	41,536.23	2,480.00	3,201.17	4,974.19	2,124.77	47.91		54,364.27
7,998.67	7,295.75		769.79	946.15				9,011.69
23,431.32	15,546.47	9,524.97	1,571.34	5,924.92	1,935.00	38.55		34,541.25
15,005.94	15,626.29	2,625.00	1,021.55	1,895.60	25.00	19.39		21,212.83
5,302.73	5,424.54		541.83	423.40				6,389.77
43,216.92	39,674.00	4,488.75	3,481.80	8,046.79	1,297.95	44.32		57,033.61
28,934.94	30,684.12		1,776.77	2,552.45		30.18		35,043.52
47,559.78	47,164.66	3,412.50	2,769.47	3,099.97	557.00	43.14		57,046.74
52,638.71	53,572.83	2,700.00	3,086.16	3,831.01	650.05	46.28	532.48	64,418.81
20,990.77	22,053.33		2,221.89	1,534.77	96.85	27.16		25,934.00
35,034.66	26,884.94	7,530.02	3,317.37	2,716.53	2,165.21	60.19		42,674.26
68,315.00	54,367.66	14,024.97	5,456.49	8,124.67	1,063.06	60.37		83,097.22
87,370.13	77,353.62	14,175.00	8,157.15	8,535.41	161.34	66.08	164.50	108,613.10
60.00	20.00		136.00					156.00
44,775.59	41,687.72		2,422.11	2,438.41		49.15		46,597.39
98,993.59	96,462.57	6,300.00	11,236.37	13,313.57	700.00	94.00		128,106.51
47,045.66	38,880.75	5,400.00	2,737.09	5,576.30	32.00	45.10		52,671.24
159.67	282.00							282.00
874,283.88	803,466.48	98,862.79	73,967.68	95,069.84	16,060.74	902.95	996.98	1,089,327.46
108,000.21	109,468.26	468.72	7,181.50	11,847.43	6,636.20			135,602.11
71,527.75	55,212.18		7,089.50	6,771.64	246.15	37.28		69,356.75
797.96	889.54		165.84	134.99				1,190.37
58,462.57	60,377.43	1,041.65	4,605.38	7,912.83	840.33	65.43		74,843.05
56,525.00	59,500.00		3,985.24	3,585.99				67,071.23

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Ha

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriati 1956-57
South Central (Continued):							
Louisiana	$ 61,736.60	$ 9,157.12	$ 70,893.72	$ 96,000.00	$ 2,960.89	$ 240.37	$ 74,094
Missouri	28,440.35	2,343.73	30,784.08	44,500.00	1,190.53	75.53	32,050
Nebraska	90,617.67	5,012.71	95,630.38	166,035.00	2,034.42	167.95	97,832
New Mexico	17,236.43	4,039.56	21,275.99	27,500.00	863.11	29.25	22,168
North Arkansas	32,624.74	9,386.36	42,011.10	58,000.00	1,491.74	72.16	43,575
North Texas	58,679.25	9,824.45	68,503.70	106,050.00	3,490.86	51.55	72,046
Northwest Texas	44,103.47	7,510.36	51,613.83	76,250.00	3,378.55	66.65	55,059
Oklahoma	94,243.66	15,472.44	109,716.10	166,815.00	1,617.91	150.32	111,484
Rio Grande	845.32	20.75	866.07	1,225.00	91.50	10.65	968
St. Louis	51,172.22	7,638.62	58,810.84	80,000.00	1,214.60	163.62	60,189
Southwest Missouri	55,502.62	6,719.01	62,221.63	86,000.00	1,257.61	75.51	63,554
Southwest Texas	66,539.07	11,176.29	77,715.36	112,350.00	2,743.09	127.01	80,585
Texas	100,740.98	14,530.48	115,271.46	160,000.00	5,408.21	181.00	120,860
South Central Jurisdiction	295.11	334.10	629.21				629
Total	942,382.75	136,542.66	1,078,925.41	1,624,325.00	40,679.17	2,451.26	1,122,055
Southeastern:							
Alabama	55,596.25	7,884.04	63,480.29	88,000.00	1,890.02	251.53	65,621
Cuba Mission	240.00		240.00	100.00			240
Florida	107,134.35	12,299.85	119,434.20	145,000.00	7,489.64	194.13	127,117
Holston	82,739.93	13,560.07	96,300.00	128,000.00	5,342.62	158.53	101,801
Kentucky	38,594.04	7,817.54	46,411.58	75,000.00	1,944.25	164.61	48,520
Louisville	37,131.15	4,868.85	42,000.00	62,000.00	2,794.81	220.95	45,015
Memphis	54,257.42	11,107.88	65,365.30	80,000.00	2,487.04	95.33	67,947
Mississippi	40,810.84	9,664.74	50,475.58	70,000.00	2,560.75	82.90	53,119
North Alabama	63,020.08	11,874.41	74,894.49	100,000.00	5,760.88	119.93	80,775
North Carolina	69,014.17	9,120.97	78,135.14	128,000.00	4,468.24	651.04	83,254
North Georgia	80,501.24	24,475.76	104,977.00	155,000.00	5,179.10	441.61	110,597
North Mississippi	30,517.20	4,091.17	34,608.37	60,000.00	3,000.74	54.26	37,663
South Carolina	105,126.63	12,217.95	117,344.58	145,000.00	4,169.88	298.78	121,813
South Georgia	85,916.33	11,322.13	97,238.46	136,000.00	3,493.29	182.25	100,914
Tennessee	54,618.39	10,976.20	65,594.59	96,250.00	3,225.72	265.67	69,085
Virginia	140,081.93	14,559.23	154,641.16	210,000.00	7,040.88	450.00	162,132
Western North Carolina	91,133.22	16,805.12	107,938.34	150,000.00	3,403.17	220.83	111,563
Southeastern Jurisdiction		258.16	258.16				258
Total	1,136,433.17	182,904.07	1,319,337.24	1,828,350.00	64,251.03	3,852.35	1,387,440
Western:							
Alaska Mission	1,166.75	100.00	1,266.75	1,687.00	44.50	62.99	1,374
California-Nevada	75,681.08	6,263.00	81,944.08	95,000.00	2,346.10	68.31	84,358
Colorado	33,193.96	2,815.94	36,009.90	50,000.00	1,100.01	81.68	37,191
Hawaii Mission	1,546.49	75.00	1,621.49	2,000.00			1,621
Idaho	13,386.05	511.10	13,897.15	16,000.00	1,246.81		15,143
Montana	15,283.11	875.70	16,158.81	20,000.00	2,145.06	105.32	18,409
Oregon	33,100.91	3,501.86	36,602.77	50,850.00	2,572.23	355.36	39,530
Pacific Japanese Provisional	443.42	111.65	555.07	500.00	54.37		609
Pacific Northwest	45,098.95	3,503.44	48,602.39	75,000.00	1,888.26	144.16	50,634
Southern California-Arizona	172,337.59	12,169.20	184,506.79	250,350.00	6,272.32	480.62	191,259
Wyoming State	6,592.02	322.15	6,914.17	8,500.00	111.25	36.76	7,062
Western Jurisdiction	147.20		147.20				147
Total	397,977.53	30,249.04	428,226.57	569,887.00	17,780.91	1,335.20	447,342
Total from Conferences	4,733,218.89	457,220.45	5,190,439.34	7,514,927.00	212,480.68	17,002.73	5,419,922
Other Income for Appropriations:							
Deaconess Pension Fund							53,086
Enrolled Home Missionary Pension Fund							600
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							12,596
							66,282
Grand Total	$4,733,218.89	$457,220.45	$5,190,439.34	$7,514,927.00	$212,480.68	$17,002.73	$5,486,204

RST NINE MONTHS 1956—1957

MISSIONS—THE METHODIST CHURCH

asurer

DIVISION OF TOTAL RECEIPTS

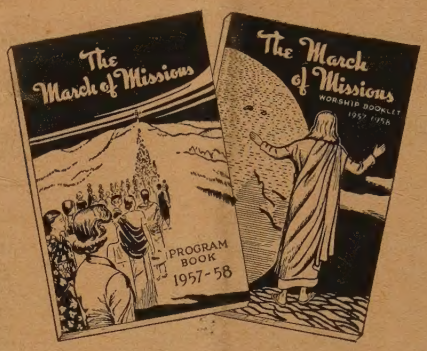
Total on propriations 1955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
71,076.32	$ 74,094.98		$ 7,719.92	$ 13,639.33	$ 113.36	$ 39.22		$ 95,606.81
28,916.03	32,050.14		3,678.27	3,937.45	200.00	32.40		39,898.26
103,966.23	87,832.75	10,000.00	5,486.35	12,063.29	403.25	77.94		115,863.58
20,197.24	22,168.35		3,383.73	6,266.54	246.98	19.80		32,085.40
43,035.00	43,175.00	400.00	4,808.17	6,249.05	129.11	37.35		54,798.68
71,351.06	72,046.11		10,095.18	7,556.38	1,109.25	45.45		90,852.37
57,400.08	55,059.03		8,514.95	7,865.77	862.45	34.35		72,336.55
112,627.05	111,484.33		10,566.87	18,139.72	10,875.76	79.65		151,146.33
2,505.18	968.22		556.55	443.35		5.02		1,973.14
58,394.94	60,189.06		5,051.40	8,609.91		36.07		73,886.44
62,585.90	63,554.75		5,093.56	8,286.89	1,184.00	42.69		78,161.89
84,178.95	80,585.46		10,306.43	15,099.35		47.07		106,038.31
116,675.52	120,860.67		11,193.92	16,194.43	4.00			148,253.02
1,088.00	629.21							629.21
1,129,310.99	1,110,145.47	11,910.37	109,482.76	154,604.34	22,850.84	599.72		1,409,593.50
80,806.41	65,621.84		11,960.69	6,894.46	1,212.55	45.00		85,734.54
353.50	240.00		368.59					608.59
122,614.27	127,117.97		14,648.32	14,295.19	15,570.33	150.00		171,781.81
99,296.96	101,801.15		17,200.24	11,797.86	13,210.37	75.00		144,084.62
44,366.50	48,520.44		6,452.24	4,107.64	133.00	33.89		59,247.21
42,907.91	45,015.76		7,243.58	4,694.03	3,850.00	30.17		60,833.54
62,459.96	67,947.67		11,873.52	7,043.20	537.74	49.00		87,451.13
43,568.04	53,119.23		9,294.39	3,480.96	32.00	32.49		65,959.07
73,945.11	78,525.30	2,250.00	9,158.89	10,792.77	4,660.26	119.52		105,506.74
94,432.34	83,254.42		12,548.80	12,961.25	24,631.55	87.28		133,483.30
112,821.46	110,597.71		12,998.81	14,473.14	7,799.91	70.00		145,939.57
40,318.97	37,663.37		7,148.25	3,582.82	1,095.00	27.23		49,516.67
118,338.51	121,813.24		11,870.38	10,664.53	1,812.00	87.85		146,248.00
100,032.58	100,914.00		11,431.22	10,058.52	2,410.00			124,813.74
67,895.76	57,741.48	11,344.50	7,014.75	5,302.80		40.45		81,443.98
154,548.87	159,507.04	2,625.00	23,740.50	20,902.11	26,090.00	130.00		232,994.65
115,911.90	111,562.34		14,074.80	15,819.66	16,333.65			157,790.45
	258.16				5,000.00			5,258.16
1,374,619.05	1,371,221.12	16,219.50	189,027.97	156,870.94	124,378.36	977.88		1,858,695.77
1,189.88	1,374.24		457.70	270.00	142.10	1.00		2,245.04
84,227.15	82,358.49	2,000.00	6,534.80	13,321.63	3,397.51	69.94		107,682.37
37,641.02	35,541.62	1,649.97	3,317.41	5,108.47	1,087.04	45.86		46,750.37
1,440.87	1,621.49		252.28	61.25		1.64		1,936.66
14,495.70	15,143.96		883.87	2,623.88		12.43		18,664.14
14,823.63	16,379.19	1,530.00	1,310.44	1,866.17	50.00	15.72		21,651.52
39,497.80	37,280.36	2,250.00	2,160.65	3,415.42	405.28	32.40		45,544.11
435.35	609.44		195.28	20.47	70.00	3.00		898.19
52,275.37	49,734.81	900.00	4,243.92	6,173.50	371.50	51.08		61,474.81
173,903.51	186,984.73	4,275.00	10,911.73	23,049.33	15,382.73	113.80	$ 10,941.90	251,659.22
6,964.88	7,062.18		463.24	1,105.17	12.00	6.29		8,648.88
	147.20							147.20
426,895.16	434,737.71	12,604.97	30,731.32	57,015.29	20,918.16	353.16	10,941.90	567,302.51
5,298,465.67	5,225,572.77	194,349.98	506,518.76	634,132.55	207,614.13	4,130.47	14,608.87	6,786,927.53
52,772.68	53,086.65							53,086.65
781.15	606.56							606.56
13,284.19	12,590.32							12,590.32
66,838.02	66,283.53							
5,365,303.69	$5,291,856.30	$194,349.98	$506,518.76	$634,132.55	$207,614.13	$4,130.47	$14,608.87	$6,853,211.06

PROGRAM MATERIAL

September, 1957, through August, 1958

For Woman's Societies and Wesleyan Service Guilds

The March of Missions



The *Program Book* contains two types of the same program, the regular "A" program and a simplified plan called the "B" program. Each Society should have one *Program Book* for each member of the Program Committee. Each Society and Guild member should have a *Worship Booklet* for personal use. The worship service is correlated with each month's program.

APPROVED STUDIES 1957-58

For Adults

Theme: Japan

Cross and Crisis in Japan. By Charles W. Iglehart. $1.25.

Adult Guide on Japan. By Ada P. Stearns. 50 cents.

Ten Against the Storm. By Marianna Nugent Prichard and Norman Young Prichard. $1.25.

Supplementary Material:

Opening Christian Gateways in Japan. Pictorial pamphlet on the contribution of the Woman's Division to Christian work in Japan. 60 cents.

In Our Time. Ten years of experience in Christian cooperation in Japan. 50 cents.

Theme: Christ, the Church, and Race

The Kingdom Beyond Caste. By Liston Pope. $1.25.

Adult Guide on Christ, the Church, and Race. By Rosalyn Summer Sease. 50 cents.

Progress Against Prejudice. By Robert Root. $1.25.

Theme: The Gospel According to St. Mark

Disciples to Such a Lord. By Albert E. Barnett. 65 cents.

Guide, Disciples to Such a Lord. By Sue Pruitt Alexander. 35 cents.

Supplementary Material:

The Gospel of St. Mark. (King James Version.) 5 cents.

Sowing the Seed—The Gospel According to St. Mark. (Revised Standard Version.) Illustrated. 10 cents.

Program Book and Worship Booklet, Packet. 75 cents.

Program Book. 60 cents each; 3 for $1.50.

Worship Booklet. 20 cents each; 1 for $1.50.

Spanish Program Book. *Program Book* and *Worship Booklet* in one volume. 60 cents.

FOR YOUTH

Boundless Adventure. Twelve programs and worship services for World Friendship Group of Girls in the Methodist Youth Fellowship. 75 cents.

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Guide for In Every Place a Voice. By Mrs. David D. Jones. 35 cents.

The Church-Wide Study

Lands of Witness and Decision. A symposium. 5 cents.

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May, 1957, Issue of The Methodist Woman Contains the Calendar of Activities for Officers for 1957-58 (formerly the Officers' Letter File). Extra copies are available at 15 cents each.

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Spiritual Life Packet, 1957-58. 60 cents.

India in the Making. A view of life in contemporary and changing India. 15 cents; 2 for 25 cents.

Pakistan. (Revised.) Booklet giving a brief history of the Republic of Pakistan and a description of the work there of the Woman's Division. 15 cents; 2 for 25 cents.

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